

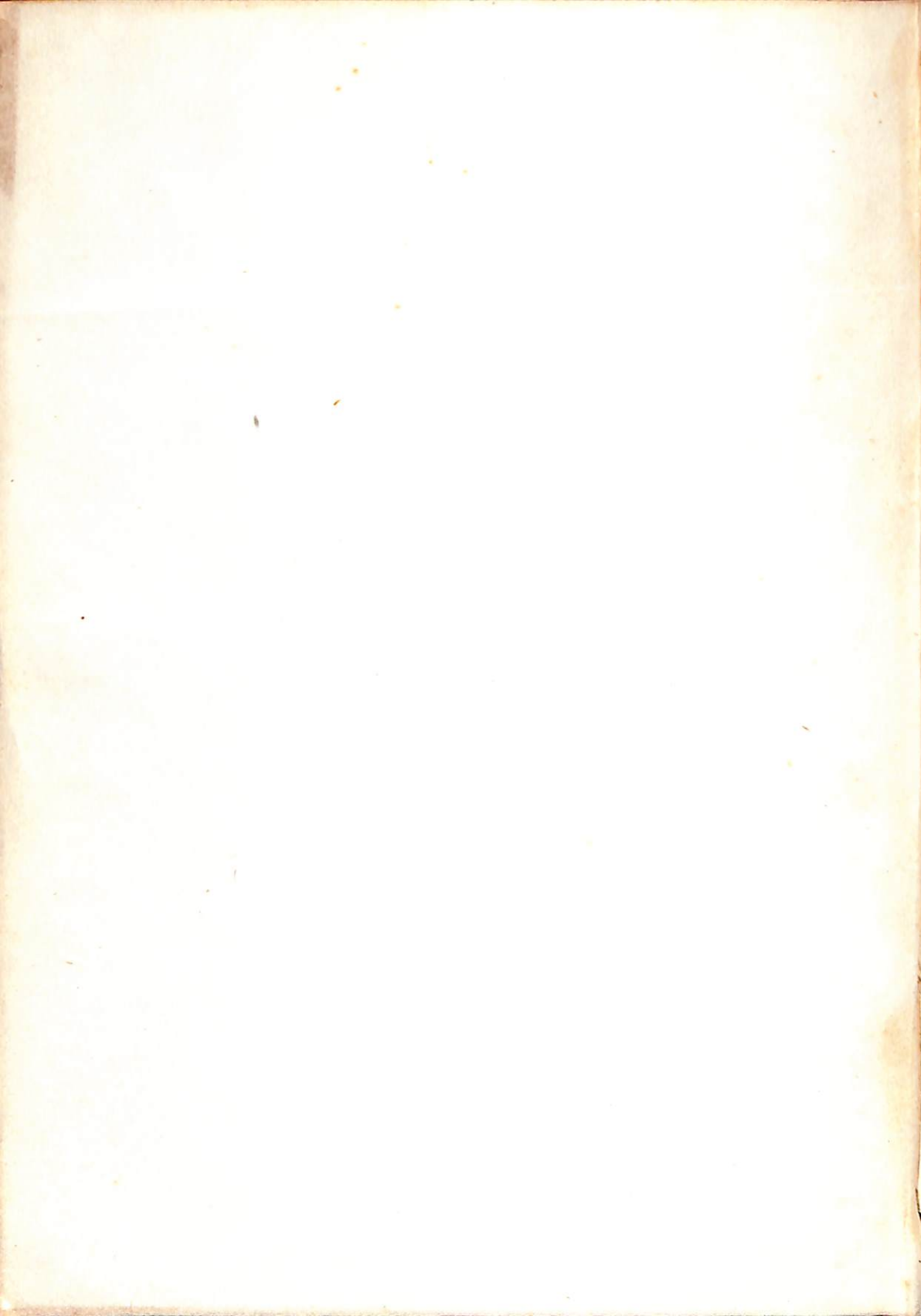


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REV. WILBUR FISK, D.D.

LATE PRESIDENT OF THE WESLEYAN UNIVERSITY, MIDDLETOWN, CT.

E S S .

W. S. KING.





THE  
G U I D E  
TO  
H O L I N E S S .

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EDITED BY REV. D. S. KING.

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VOL. ~~XIII~~ & ~~XIII~~. IV

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NO. 2 CORNHILL

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Vol. XIII

## INDEX TO VOL. XII.

From July, 1847, to January, 1848.

A Pilgrim's Progress, - - -	110	Madam Guion, - - -	45
Affections, - - -	144	Ministers should be holy, -	89
Blessing regained, - - -	92	Necessity of self-examination,	83
Best News, - - -	104	Obedying God, - - -	21
Christian Contentment, - -	71	Outward manifestations of holiness,	49
Comforts by the Way, - -	33	Pen of Iron, - - -	36
Christian Holiness—time of its re-		Prayer, - - -	88
ception, - - -	54	Prayer of Hannah, - - -	94
Christian described, 57, 106,	134	Power of personal holiness, -	118
Christian Experience, - -	124, 131	Rules for holy living, - -	16
Chris. Holiness—how attained, 77,	99	Revival of holiness, - -	139
Christian Holiness—what it is,	25	Singular prayer, - - -	13
Drops, - - -	24	Spiritual Rest, - - -	31
Doctrine of Imperfection consid-		Secret disciples, - - -	35
ered, - - -	40	Sublime extract, - - -	67
Divine Protection, - - -	120	Simple faith, - - -	82
Extract, - - -	70	Thy will be done, - - -	17
Extract from a Letter, - -	114	Thoughts on holy living, -	97
Enoch, - - -	126	Thoughts from Leighton, -	103
Experience of a sanctified soul,	142	Thoughts on holiness, - -	121
Fletcher, - - -	1	Thoughts from Fletcher, -	138
Form of Consecration, - -	15	Walking with God, - - -	24
Forget your injuries, - -	39	We would see Jesus, - -	44
Fullness of Christ, - - -	42		
Gibson, Mrs. - - -	59		
Guide to Holiness, - - -	85		
Help to Self-Examination, -	17		
Keep thyself pure, - - -	116		
Letter to a venerable brother,	11		
Letter from an Indian youth, -	37		
Law of Providence, - - -	73		
Love of Christ, - - -	129		

### POETRY.

Prayer, - - -	20
Love, - - -	43
The land of God, - - -	69
He giveth his beloved sleep,	72
Sacramental Hymn, - - -	96
Hope, - - -	137
Exhortation to holiness, -	144



# INDEX TO VOL. XIII.

From January, 1848, to July, 1848.

Are you a Christian, - - -	72	Offering of praise, - - -	70
Christian character, - - -	19	Objections, - - -	116
Christian described, - - -	30	Our past and future, - - -	137
Christian holiness—how preserved, - - -	33	Personal experience, - - -	82
Cause of gratitude, - - -	47	Relation of the entire subjection of the human will to the extinc- tion of desire, - - -	25
Conflicts and victories, - - -	55	Spirit of a sound mind, - - -	29
Deep affliction, - - -	124	Smith, Rev. John - - -	51
Experience, - - -	40	Sin and humility, - - -	59
Explanations of the religious state described as union with the will of God, - - -	49	Sanctification—how presented, - - -	118
Fisk, Rev. Dr. - - -	1	Specific confession, - - -	132
Good work in Africa, 61, 76, 106		Tempted like as we are, - - -	21
God sees through all pretences, 92		To parents, - - -	46
God is light, - - -	136	Travelling incognito, - - -	60
Holiness—Experience, - - -	101	Tendencies and dangers of pride of intellect, - - -	73
Holiness the strength of the church, - - -	130	The Guide, - - -	94
Joy in holiness, - - -	126	Thoughts on holiness, - - -	121
Law of Providence in relation to simplicity of spirit, - - -	15	Thou shalt not tempt the Lord thy God, - - -	128
Light of experience, - - -	45	Walking in darkness, - - -	38
Letter to my dear mother, - - -	112	Way of holiness, - - -	68
Memoir of W. G. Crocker, - - -	67		
Narrow way, - - -	86	POETRY.	
No true rest out of God, - - -	97	Invitation accepted, - - -	24
		Humility, - - -	86
		Present experience, - - -	104
		Press on, - - -	115
		God is my rock, - - -	120

# GUIDE TO HOLINESS.

For the Guide to Holiness.

WILLBUR FISK, D. D.

"He was a burning and a shining light." Among the galaxy of brilliant ones in the firmament of the Christian church, Fisk was a star of the first magnitude; a star that radiated light, abundant and pleasant to the eye, and its burning was most refreshing to the soul.

The public life of Dr. Fisk has been so long held in the sweetest remembrance by the great mass of our readers, that it would not seem best to dwell upon it. What made him such a man, we may, however, well consider.

In the cause of education, he was among the foremost. He was president of the Wesleyan University when he put off his armor. Such was his reputation that he had been elected to the presidency of different colleges with the offer of bountiful salaries. He also held other offices for the promotion of education, both honorable to himself and useful to community. And his offices were not with him posts of honor, but of hardship and sacrifice. He never sustained the character of the hireling; but of the true shepherd. As a minister of the gospel, whether on a station, a presiding elder, or as an occasional preacher, he was universally admired and eminently successful. That he was generally esteemed wise and prudent, is evident from the consideration that he was twice elected to the office of a bishop.



But why was his reputation so high? What was the great secret of his success? He was a man of much native talent; he had a liberal education. These undoubtedly laid the foundation of his usefulness. But they did not enable him to accomplish the work which he wrought. He walked with God, and God was with him.

We come now to the main work, which we designed in this brief notice—some account of his Christian experience—for which we shall be indebted to the “Life of Fisk,” by Dr. Holdich; a book, by the way, which our readers might well consider a treasure. Passing over a volume replete with interest, we shall fill a space suitable for our work, with extracts pertaining to his conversion, sanctification, and last days; giving such passages as will manifest his ardent love to God, his tenderness for personal friends, and his intense interest especially for the intellectual and spiritual welfare of the world.

Willbur Fisk had pious parents, whose prayers were answered in his conversion when he was about eleven years of age. He soon became a bright example of youthful piety.

He began early to pray in public, and to speak in class-meetings and at love-feasts, and even to exhort after preaching, which was then generally in a schoolhouse or private dwelling. On these occasions the relation of his Christian feelings was often peculiarly affecting. His zeal, talents, and aptitude in speaking were such as deeply to impress the minds of all with an expectation of subsequent eminence.

But in after years, while pursuing his collegiate course, his piety declined, and his mind was bent on the legal profession. His Master had designed him for another profession, and so had his pious mother. In after years she remarked that while Willbur was aiming at becoming a distinguished statesman, “I was all the time praying that he might be made a minister.” While engaged in the study of law his mind was much exercised as to his spiritual state and in reference to the holy ministry. After having been engaged for a season as a private tutor, in Maryland, he left for his home in Vermont. On his way he was attacked by a violent hemorrhage, and was led to thorough searchings of heart by the interrogations of an unconverted man who felt an interest in the sick stranger. After recovering so far as to be able to travel, he was taken home to Lyndon, where a new scene of things awaited him.

“The place was at that period favored, under the ministry of the Rev. Phineas Peck, of the Methodist Church, with a remarkable outpouring of the Holy Spirit. Young and old, rich and poor, learned and unlearned, were subjects of the work. Several of Mr. Fisk’s per-



sonal friends were among the number; among others, the late Hon. Benjamin F. Deming, and Mr., now the Rev. C. D. Cahoon. The influence that pervaded the community was exceedingly powerful, so that, as was supposed, one fifth of the inhabitants professed justifying faith in Christ. Mr. Fisk had not been long at home before his mind was deeply affected, and all the associations of his early days returned with greatly augmented power. His distress of mind at first was very deep. 'Never,' says the Rev. Mr. Cahoon, 'shall I forget his sorrowful countenance, and the tears he shed while seeking restoration to the favor of Him whose Spirit he had so long grieved. No, never; for the impression is as vivid in my mind almost as it was when I saw the tears flowing down his emaciated cheeks.' "

"In this state of mind, though unknown to many, he continued several days. One Sabbath evening he remained, after public service, at a conference-meeting. It was a time of great interest. After many had risen to speak, to the surprise of all, arose young Mr. Fisk. He commenced in a tremulous voice. He confessed his dereliction from early principles and purposes, and avowed his determination to return to Him 'from whom he had deeply revolted,' and finally announced his belief that God for Christ's sake had blotted out his sins, and again received him into favor. The effect was electric. All felt an interest in him; and to see him, a young gentleman of interesting appearance, engaging manners, finished education, blighted hopes, in delicate health, now professing anew the feelings to which he had long been a stranger, was highly exciting. He spoke himself with intense emotion. Tears and sobs choked his utterance; but every broken sentence vibrated upon the chords of some sympathizing bosom. A sensation pervaded the assembly that scarcely left a dry eye in the house. Tears, sobs, and exclamations of thankful joy were heard in every direction. He was now filled anew 'with peace and joy in believing;' for he had heard the voice that had cried to him in various painful dispensations, 'Return, ye backsliding children, and I will heal your backslidings;' and he had said, 'Behold, we come unto thee, for thou art the Lord our God.' And now the Lord healed his backslidings, and loved him freely.

"As soon as Mr. Fisk had entered into the 'liberty of the sons of God,' he began to exert himself for the good of others. He spent as much of his time as his strength would permit in attending religious meetings and visiting the awakened, and on every side the inquiry was heard, 'What shall I do to be saved?'"



Soon after this we find him struggling under a sense of duty to preach the gospel. We know something of his struggles and the result, by a paper containing his reflections, thrown into the form of a dialogue between himself and his Divine Master, in which his objections to the step are stated and answered. This dialogue he once rehearsed, in the year 1838, as though it related to another person, at a meeting which he attended, of, I believe, the Preacher's Aid Society in the City of Baltimore:

## DIALOGUE.

"*Christ.* Go preach my Gospel.

"*Answer.* But, Lord, I have other engagements.

"*C.* You are not your own; you are bought with a price.

"*A.* But, Lord, I have been preparing myself for another profession. I have been struggling for an education. I have high prospects before me, &c.

"*C.* What have you that you have not received?

"*A.* Lord, I have strong domestic feelings, and I hope one day to have a family and home of my own.

"*C.* He that loveth houses or lands, wife or children more than me, is not worthy of me.

"*A.* Lord, I have aged parents, and I am an only son. Filial love and duty require that I should look after them.

"*C.* He that loveth father or mother more than me is not worthy of me.

"*A.* Lord, is there no excuse? May not another answer?

"*C.* The gifts and callings of God are without repentance.

"*A.* At least, let me first stop and bury my father and mother.

"*C.* Let the dead bury their dead.

"*A.* At any rate, I must wait a while, and acquire some property, &c.

"*C.* He that putteth his hand to the plough and looketh back, is not fit for the kingdom of Heaven.

"*A.* Lord, I cannot go.

"*C.* Wo unto you if you preach not the Gospel.

"*A.* But, Lord, wilt thou not pity a poor helpless wretch, who begs for an excuse as one would plead for his life?

"*C.* 'Ye know the grace of our Lord Jesus Christ, that though he was rich, for your sakes he became poor, that ye through his poverty might be made rich.'

"Here" (as he related the circumstance in Baltimore) "the dia-



logue ended. The young man covered his face with his hands, and bursting into tears, cried,

“Nay, but I yield, I yield.”

“The bond was signed and sealed, and the youth was consigned over, soul and body, to the Church. The next thing I saw of him, he was threading a pathless forest among the Green Mountains, bordering upon the Canada line, driving his horse before him because of the roughness of the wilderness, cheerful as an angel on an errand of mercy. And I heard his song, with which he made the ragged mountain tops that hung over his path reverberate; and what, sir, do you think it was?

“No foot of land do I possess,  
Nor cottage in this wilderness,  
A poor wayfaring man:  
I lodge a while in tents below,  
Or gladly wander to and fro,  
Till I my Canaan gain.

“Nothing on earth I call my own,  
A stranger to the world unknown,  
I all their goods despise;  
I trample on their whole delight,  
And seek a city out of sight,  
A city in the skies.”

He ranged among the mountains for a short season, and then joined the New England Conference, and was stationed in Charlestown, Mass.

While on this station Mr. Fisk attended a camp-meeting at Wellfleet, on Cape Cod. This meeting was signalized by remarkable displays of Divine power in the awakening of sinners and sanctification of believers. The subject of our narrative had many exercises of mind on the subject of Christian perfection, but was not, when he went to the meeting, under any special concern about it. But while there his attention was strongly interested in it, especially under a sermon by the Rev. Timothy Merritt, on the baptism of the Holy Spirit. “He became deeply sensible of his want of full conformity to the Christian standard: he sought earnestly unto God through the blood of the atoning sacrifice; and in the course of the meeting he obtained that “perfect love” that “casteth out fear.” His religious emotions now acquired a wonderful intensity and elevation. One who was present at the time says, “His language and whole appearance had something in it more than human,



most manifestly indicating that his soul then glowed with ardors of love nearly allied to those of angels. The next morning he preached on growth in grace, when the impression made upon the audience was deep, awful, glorious. His beautiful classic style, vivified with fire from Heaven's own altar, never appeared to better advantage. He poured forth a full soul in 'thoughts that breathe and words that burn.'

Some effects of his late exercises of mind are not unworthy of notice. His views of the Divine Being, and especially of the power, glory, and fulness of Christ, were almost overwhelming. He felt such a horror of sin, and had so great an apprehension of the purity of the Divine law, that he 'almost,' to use his own strong language, 'feared to set his foot on the ground lest he should do wrong.' Familiarity with these views would necessarily abate somewhat the intensity of his feelings. But other effects became permanent. Previously to this he had often doubted, not only his interest in Christ, but the truth of the Christian religion; afterward, never. From this time he has been heard to say that he never laid his head upon his pillow without feeling that, if he never waked in this world, all would be well. Prior to this he was often subject to desponding, gloomy seasons; we heard him say long afterward that he knew no gloomy hours; his mind was always serene and happy. This may have been owing, in part, to that admirable balance of mind which characterized him, and on which our mental enjoyment so greatly depends; but it was matured and confirmed by that equal balance of the moral faculties which the efficient spirit of Christianity produced.

Writing to his sister some time after, he says, 'I have found, my dear sister, much consolation of late in that religion which I profess. God has been pleased to brighten my evidence of acceptance with him. I have been enabled to say, 'I have not a doubt; I feel it so.' I have dedicated myself anew to the Lord and to his ministry. 'Though I love you, my sister, and my dear parents, if possible, better than ever, yet I have felt such a complete devotedness to the work in which I am engaged, that those ties which have hitherto given me pain are loosed. Most willingly do I devote all to God, and rejoice in the service of such a Master. I look back upon my past life, upon my follies and my wanderings, and wonder at the mercy that has spared me, and at that Providence that has protected me. O that I could love this Saviour more and serve him better!'

To the Rev. Phineas Peck he says, in a letter about the same date, 'O! my brother, I could write pages on this subject; but I must forbear. I thank God that I ever saw this day. I love our Church better



than ever. How glad am I that I never left it, and how thankful that they never cast me off when backslidden from the cause! How grateful am I to you for all your fatherly concern and care for my soul. I pray God to reward you in heaven. I want to see you more than ever, and all my Christian friends in Vermont. O, encourage them to go on. Let *holiness of heart* be the motto. My dear brother, will you preach it—in the desk, in the class, and from house to house? ”

This deep work of grace he never lost. On the other hand his path shone more and more unto the perfect day. An heavenly unction seemed upon him in all that he did. But, as we must of necessity be brief, as before intimated, we shall pass unnoticed his distinguished labors, and wonder at the grace which supported him in the great emergency.

\* On the last night of the year 1838, Dr. Fisk attended the Watch-night in the Methodist Church in Middletown, and preached the first sermon. His text was taken from the address of the patriarch Jacob to Pharaoh: “Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage.” It was touching to see him upon his elevated seat, for he was obliged to preach in a sitting posture, discoursing of life, death, immortality. Many of his thoughts and illustrations were striking and beautiful. He compared man, in the current of life, to a vessel in a whirlpool, borne round and round by the eddying current, offering feeble resistance, until it reached the vortex and disappeared. There was a remarkable appropriateness in the subject, which would have made it still more effecting had the event which soon followed been foreseen.

His health declined rapidly, so that on the 8th of the ensuing February, a medical consultation was held upon his case. The decision was unfavorable to any prospect of his recovery or of his long continuance. On learning the result, Professor Johnston, who was with him soon after, says “that it surprised him, yet he was perfectly calm, and began to arrange his affairs as though he was preparing for a pleasant journey.” Then, after making some disposition of his papers with Professor Smith, his executor, he was assisted to his chair, in order to rest from the fatigue which his exertions had occasioned. Soon after being seated, he remarked in a whisper, for he was too weak to converse aloud, “What are all these things compared with the welfare of an immortal soul!” On being asked how the prospect of death now appeared to him, he immediately replied, “Death has no terrors to me; but I have not that open vision of Heaven I could desire.

\* The account of his last sickness we copy nearly entire from his memoir.



Pray for me, that the prospect before me may brighten. I feel that my life has been a series of imperfections, and there is nothing that I can rest my hopes upon but the merits of Christ." Soon after, he added, "There are a few things I would like to see done before I am taken from this world ; but what am I, that I should have a hand in those things ?" and, after another pause, he proceeded, "There is the poor University ; but I hope you (meaning the professors) will stand by it, and that God will bless it."

The scene, or, rather, succession of scenes which took place after this in his dying chamber, were in the highest degree instructive and elevating. It was almost an uninterrupted exhibition of moral sublimity. Many received lessons of wisdom and piety there which they will never forget. To these a gentleman alluded who was in Paris in 1841, at the re-interment of the bones of Napoleon, who, after describing that gorgeous but heartless pageantry, observes, "As I looked upon the coffin, I could not feel veneration for Napoleon ; the halo of true glory shone not around it. The chamber where I saw that good man, the late Dr. Willbur Fisk, calmly and triumphantly meeting his fate, was to me a scene of infinitely higher and more enviable glory." We may be allowed, under such circumstances, to enter somewhat fully into the particulars.

To conceive properly of the situation of our sufferer, it ought to be understood, that such was his difficulty of breathing, that he was obliged to keep his chest as nearly as possible in an erect posture. Though it was winter, but little fire could be kept in the room ; the door was always partly open, and then he required almost constant fanning to aid his respiration. As he could not lay down more than one hour in twenty-four, the pain and weariness he endured were indescribable. Though his breathing was at all times laborious, he had frequent paroxysms of extreme violence, during which it appeared as though each breath would be his last. At these seasons he could only gasp out a word or a syllable at a time. Much of what we shall record was uttered in that manner.

The reader will be struck with several peculiarities in these observations. He will see at every turn our subject's distinctive characteristics, his prevailing sentiments, feelings, and interests. He will not only observe the hallowing influence and out-beaming radiance of his piety, but his peculiar humility, calmness, patience, consideration. Nothing seemed to be forgotten by him in which he had before felt a concern ; especially the interests of religion, education, his family and friends, were all very nigh his heart, and were thought of and cared



for in the midst of his deepest agonies. It was a frequent expression of those around him, "Dr. Fisk is himself to the very last!" Surely those who have had the privilege of being in

"The chamber where the good man met his fate,"

will never lose the salutary lessons there imbibed.

And, first, of his *lowly views of himself and of his own labors*, we have clear and strong testimony. Thus at one time he said,

"When I look back, I wonder at the little I have done. And what is rest to me" (he had just been speaking of rest in Heaven), "that I should indulge anticipations of it, while there are so many unconverted in the world, going down to eternal wo? I see much to be done; but any active mind can do it: and the work of God is in his own hands. He can do without me. What am I, or my father's house, that God should have honored me to share in the ministry of the Gospel? I bless Him that He has made me the humble instrument of doing any thing—the least thing—for Him. It is all of grace. Boasting is excluded. The glory is all his, the shame all mine. I want a score of years more to do any thing like what a man ought to do in the course of his life."

And again: "O, how little have I done! O, the many deficiencies! I feel constrained to ask forgiveness of the Church and of the world." \* \* "I shall be a star of small magnitude, but it is a wonder that I shall get to Heaven at all. It is because love works miracles that such a feeble, sinful worm may be saved by grace. O, the mercy of God, to put such comeliness on such a worm as I! I am an unprofitable servant. How little have I done of what I might have done!"

When one remarked to him that he "knew of no one in whose life there were fewer things to regret," he replied, "I do not feel so at all. I feel full of imperfections and frailties."

Thus, "having no confidence in the flesh," *all his hope of salvation rested on the atonement of the Lamb*. "What a blessed state to be in," he observed, "to be any thing God pleases. The will of God appears unspeakably beautiful to me; but, alas! I fail of fulfilling it in a great many ways. But, for all this, I have thrown myself on the mercy of God in Christ Jesus. O, yes! I feel that my soul is centred in the love of God in Christ Jesus." Thus, again, "If I have been instrumental in a little good, I thank God for it. I am an unprofitable servant. All my hope is in Christ." At another time, apparently at the close of some train of silent thought, he said, "Rights? I have no



rights, but my Saviour has rights ; and he bestows them on me. It is all of grace."

Once only did he experience any peculiar *temptation or mental conflict*. In the early part of his illness, he remarked that "the enemy was thrusting sore" at him, and immediately said to the Rev. Horace Bartlett, "If you have any faith, pray." When the prayer was closed, he expressed his deliverance from the gathering cloud, and from that time nothing seemed to obstruct his view of his Saviour and the better world.

His *faith in the truths of Christianity* never wavered. When asked if he still believed the doctrines which he had preached to others, he replied, with emphasis, "Yes ; they are God's truths, and will bear the light of eternity."

He always entertained *lofty views of the nature and holy privileges of the Christian ministry*. Thus, when the Rev. Messrs. Granger and Tyler, of the Congregational Church, called to see him, "he immediately," says the former, "began to converse about the solemn responsibilities of the ministry," observing, "I hope you will give the trumpet a more certain sound than I have ever done." On Mr. G.'s saying to him, "Our 'Lord had need of him' in the higher employments of Heaven," he replied, "It may be : I have often thought, too, that the occupation in Heaven would be to do God's will and promote his glory. When I surrendered myself to the cause of God, it was a full surrender to do his will, any where and any how, as he would please ; and perhaps I may be employed in some way to advance the cause of redemption on earth."

To the Rev. Mr. Cookson, of the Baptist Church, he said, "I am leaving the walls, but I leave you on them. God bless you, and make you more faithful in sounding the Gospel trumpet than I have been. O, the responsibilities of a minister ! O, may not the blood of souls be found in our skirts !"

Mr. Cookson inquired if he felt the expression of the venerable Wesley, "The best of all is, God is with us." "O yes," he replied, "nature indeed is yielding, but God remains."

He was always remarkably fond of singing, and often requested that some of *his favorite hymns* might be sung. Among these was the one in the Methodist Collection, commencing,

"Jesus, the name high over all ;"

of the last stanzas of which,

"Happy if with my latest breath  
I may but gasp his name,



Preach him to all, and cry in death,  
Behold, behold the Lamb !”

he was particularly fond, requesting that it might be sung more than once. And when, at his request, Dr. Watts's hymn was sung, commencing,

“Lord, in thy temple we appear,”

he repeated the last stanzas distinctly in a whisper, thus :

“Jesus, the vision of thy face  
Hath overpowering charms ;  
Scarce shall I feel Death's cold embrace,  
If thou be in my arms.

And while you hear my heartstrings break,  
How sweet my moments roll ;  
A mortal paleness on my cheek,  
But glory in my soul.”

Sunday, the 10th of February, was a day of uncommon interest and solemnity. There was not the least prospect of his recovery, so that it was not thought necessary to restrain him from conversing ; and yet his strength was not so far exhausted as to prevent the free play of his mind and feelings. The scene in his chamber was transcendently elevating. In the morning he asked Mrs. Fisk what day it was. On ascertaining, he observed, “This would be a good day to die.” “Perhaps,” said Mrs. Fisk, “the Lord will take you to his rest this day.” “Then I can worship,” was his answer, “with the Sabbath-keeping band in Heaven ; but I cannot here.” On being told that he always loved the Sabbath, “Yes,” he replied ; “and though it was a day of toil to me, yet I loved my work. To me the Sabbath has been an emblem of that promised rest. O, that rest is sweet ! It is glorious !”

He then beckoned Martha to him, saying, “Let us pray together ;” and, throwing an arm round each of them as they knelt before him, he offered up a prayer, gasping it out word by word, which seemed the very language of the spiritual world. It was deep, pathetic, powerful, sublime. Then, as they arose from their knees, he said, “Vain human reasoners often tell us that the soul and the body will go down together to the dust, because the spirit is depressed when the body is ; but it is not true. These clogs of earth have often retarded the operations of my mind, and been as so many barriers to its activity. But I now feel a strength of soul and an energy of mind which this body, though afflicted and pained, cannot impair.



"The soul has an energy of its own; and so far from my body pressing my soul down to the dust, I feel as if my soul had almost power to raise the body upward and bear it away; and it will at last, by the power of God, effectually draw it to Heaven, for its attractions are thitherward." Then, turning to Mrs. Fisk, he said, "Think not, when you see this poor feeble body stretched in death, that that is your husband. O no! your husband will have escaped free and liberated from every clog! He will have new-plumed his glad wings, and soared away through the ethereal regions to that celestial city of light and love! What! talk of burying your husband! No, never. Your husband cannot be buried! he will be in Heaven. His body may be; and let it go, and mingle with its mother earth: why should you lament? And yet I love this body, notwithstanding it has so often been a hinderance to the aspirations of my mind; for it has been an old companion of mine. It has cost me much care and pain, its tendency being continually to decay; and though it may lie long in the grave, it shall be raised, and I shall see it again; for I hope to be united with it, but with none of its infirmities, with none of its moral deformities. Yes, every particle of this dust shall be raised and changed, in the twinkling of an eye, on the morning of the resurrection. Then it will be freed from all its infirmities. It will have no lame limbs, no weak lungs. It will be refined from all its gross particles. It will be buoyant and ethereal, glorious and immortal! It will be perfect, for it will be fashioned like unto Christ's most glorious body, and united with the soul forever!"

The above sublime sentiments were uttered with the greatest difficulty, when almost every moment it appeared as though the power of respiration must cease.

His last communications with HIS FAMILY were in keeping with his character. Perceiving Mrs. Fisk's overwhelming grief, on ascertaining the decision of the physicians in his case, "My dear wife," he said, "I have always loved you; I have loved to love you; and you were never dearer to me than at this moment. But do not distress my dying moments with your grief. This ought not so to be. I have a great work to do: you must help me by your prayers. I have always thought I should outlive you, and have always prayed that this cup might never be yours; that it might be reserved for me; for I know how unable you are to bear it. But God seems determining otherwise. Bear it? You cannot bear it! But God will help you; for he has promised to be the widow's God and husband, and he will not fail!" At this time also, beckoning Mrs. Fisk's mother and Martha to him, he offered up, as they knelt around him, a prayer most touching and beautiful. A com-



petent judge who was present remarked that, if Dr. Fisk had been in his study, in his most favored moments, he could scarcely have written one more appropriate and eloquent.

At a later period of his illness, on Mrs. Fisk expressing her grief, he said, "I fear you do not give me up. O, give me up to God. Our tie will not be sundered; it will only be strengthened by a purer hope. God will be your husband: rely on him in simple faith, and all shall be well."

At another time he said, "Our parting will not be long. Time seems to me like a mere point. Eternity swallows up all." \* \* \* "Imagination's utmost stretch cannot measure eternity. Oh, my dear, build your hopes on nothing but Jesus, and him crucified! The doctrines of the cross only have efficacy to raise you to Heaven, where I trust we shall soon meet. Oh, then shall we be in possession of those beauties which charm the angels, and bind them to the throne of God."

The *Wesleyan University* lay very near the heart of Dr. Fisk throughout his sickness. We have already had some evidence of this. Afterward, when one spoke to him of the loss it would sustain in his death, he said, "I think it is of God, and if so, He will no doubt take care of it. If it is not, certainly I have been connected with it long enough. It has always been my aim, and so far as I know the feelings of the Faculty, it has been the aim of us all, to send young men into the world to make it better."

Again, when one spoke to him of the difficulty of filling his place in the Faculty, he observed, "It will be easy to find another president, but not so easy to find another father."

Then, having requested *the professors* who were present to come round him, he expressed his fear and regret that the Church generally was not sufficiently alive to the interests of the University; when he observed to them, "On you, therefore, will devolve a double duty. Oh, be faithful! Hitherto you have been faithful." Then to Professor Smith he said, "I thank you for the interest you have ever manifested in relieving my burden. You and Professor Huber have been associated with me the longest; you have, therefore, shared with me the deepest in the cares, the interests, and the poverty of the University. But you will not lose your reward. I would express my love and gratitude to you all for your kindness to me. It gives me great pleasure to reflect how pleasantly we have always lived together, not only in college, but in our little family circle. We have shared each other's joys and each other's sorrows." He then commended his afflicted wife to their care and sympathy, observing, "I believe she has added years to my life by



her constant care and nursing. You will love her for my sake when I am gone." The lady of one of the professors assured him they had done so, and should do so still.

At another time, speaking of the professors, he observed, "We all loved each other, and lived together in such harmony;" when the lady of one of them replied, "Yes, doctor, but you were the magnet that drew us all together.—We all loved you." "Yes," was his characteristic answer, "but not because I was worthy."

Speaking of the University and the professors leads us naturally to speak of *the students*. We have had sufficient proof, in the course of this memoir, of the reciprocal affection existing between them and their president. Deep was the sorrow which filled their hearts on learning his present condition; with earnestness they desired a parting interview with their revered instructor and guardian. He desired that they might all be admitted. On seeing them at the door of his chamber, he beckoned them to approach, and, as they came one by one, he gave each his feeble hand, and bade them on affectionate farewell, adapting his advice or admonition to each with admirable discernment and propriety. It was remarkable that, though not less than a hundred—it was just the commencement of the term, and many of the students had not yet arrived—received his dying counsel, yet to no two did he speak alike. The impression on the minds of the students was very deep. One of them, in a letter to another, who was absent says, "O! what a scene was this! I may forget the name of my father, and know not the mother who bore me, as soon as will the memory of that day pass from me."

It will not be supposed that he overlooked or neglected *his parents* in his final remembrances. At an early period of his illness he remarked, "My dear aged parents, how will they bear the stroke? God will strengthen them for all his will." Then looking at Mrs. F., he said, "Write to them, as soon as you can, all the particulars of my sickness. Give my best love to them. Tell them I have always hoped to be permitted to close their eyes, and that they would be spared the pain of weeping over me. But it is the will of God, and it is all right. Wherein I have failed in duty, I believe they will put it down to poor human nature. Give my best love to all of them. Tell them (the whole family) I believe I shall meet them all in Heaven, and in that I greatly rejoice; and that I die at peace with God and all mankind."

The reader has had ample proof of his *love of labor*, and the following remarks show how he looked upon this subject now. Hearing Mrs. Fisk say something about his life being sacrificed, he looked up



and said, "Sacrifice—sacrifice—what did you say?" and, on being asked if he did not know what his physicians said of his case, he replied, "Yes; they say my nervous system is prostrated; and that, to be sure, looks like it. But it is too late now." A few minutes after, having been placed in his chair, he said, "I do not know but my friends will think I have done wrong in exerting myself so much—and I do not know but I have; but I have not intended it. It is, however, much more pleasant to me *now* to look back, and feel that I have endeavored to exert myself to the utmost of my strength—for you know I could do but little at best—than it would be to look back on a life of idleness. We were not placed here to be idle; no, nor shall we be idle in Heaven. I feel, indeed, as if I should hardly want to go there if I thought I should be idle. If the Lord take me away, he has something for me to do; for he never gave me such an energy of soul as I now feel that I have, without designing to employ it."

Dr. Fisk was born August 31, 1792; February 22, 1839, Jesus took him.

For the Guide to Holiness.

## THOUGHTS ON HOLY LIVING.

### NO. 4.

On the law of Providence in its relation to simplicity of spirit.

SIMPLICITY OF SPIRIT is not multiplied by worldly motives, such as pride, pleasure, anger, honor, riches, and the like; but is a state of mind, *simplified*, in being prompted in its views and actions by the *single motive of God's will*. Being ONE, having its thought, its feeling, and its action subjected to the domination of a single principle, it cannot be multiplied. Like the law of gravitation in the natural world, it is one and undivided in itself, and always tends to one and the same centre.

2. Such simplicity is aided, in being carried into action, by the Providential law. The *multiplied* man is full of worldly schemes. The *simple* man, being in harmony with God's will, finds the rule, (that is to say, the *formal or constituting* rule,) of his actions in God's Providences. And the consequence is, that he ceases from all these anxious forecastings and calculations, which result from a worldly spirit. As he receives what God *now gives*, and does not wish to receive anything else; so he does what God *now requires him to do*, without wishing to



do otherwise. Every day, made up of its various incidents and events, constitutes a map, on which Providence has drawn the path which he is to pursue. As each coming hour unrolls this map before his eye of faith, and before his heart of love, he promptly takes his position, step by step, without knowing at each moment where he shall be, and what he shall do in the next moment.

3. It is obvious, therefore, that it is not possible for him to lay down future plans, or to make any such calculations, to be carried into effect at a future time, as have a fixed and absolute character. So far as he exercises what may be termed a prudent foresight, and forms plans of future action, it is always done in subjection to the developments of Providence.

The worldly man says, I will do this, and I will do that; I will go to Nineveh, to Jerusalem, to Rome, to London, and bring many things to pass. But the man who is possessed of a holy simplicity of spirit, true to the inscrutable law of Providence, is like *a little child*. Without excluding a prudential foresight, which is always conditional in its applications, he says, I will go to the designated place, *if the Lord wills*; or I will do this or that, *if the Lord wills*. And it cannot be doubted, if this condition of action is not always expressed, it is at least *always implied*.

4. Whatever general plans he forms, (and it ought to be added in passing, that he is always deliberate and cautious in making such plans,) they are all subordinate to the suggestions and orders of the great Providential Power. He may be said, therefore, to be a man *moved as he is moved upon*;—not a man without motion, but whose motion or action evolves itself in connection with a higher motion. His action, spontaneous and morally responsible, is nevertheless, consentingly and harmoniously regulated by a higher arrangement, antecedently made. Providence is not a thing accidental, but eternal. The events which are involved in it, are letters, which describe the Everlasting Will. The holy man's will, therefore, operating by its own law of action, moves in the superintendence and harmony of a higher, juster, and unchangeable will.

5. To him the world, in all its movements, is full of God. It is a great ocean, never at rest, flowing in different directions, though always at unity with itself. And as each drop of the natural ocean, without ceasing to be a drop, flows on as a part of and in harmony with the great billows, so is he, freely leaving his will to the impulse of a higher will, moved on in harmony with the great sea of Providence.

6. Such an union with Providence not only requires simplicity of



spirit; but it may be said to *make* a man simple. He thinks, as some ancient writer expresses it, "without thinking;" that is to say, his thoughts, taken out of the order of his once selfish nature, are suggested by and fall in with the Providential order; and they do it so easily and so beautifully, like the thoughts of angel natures, that another power seems to think in them and to give them life.

He feels, as the same writer expresses it, "without feeling." That is to say, he feels without making a special effort to feel, and without having his thoughts particularly directed to his feelings." They arise spontaneously in connection with acts and events;—and in a soul that is in perfect harmony with God, they cannot be otherwise than they are, because God is in them. And so true is this, that God seems to take his place, and to feel for him.

He wills "without willing." That is to say, his will, freed from selfish impulses and from the power of antecedent habits, operates so harmoniously with the Universal Will, that the two wills, not physically, but morally, *are made one*. And he wills as if another willed in his stead.

7. And is not a man, who thus thinks without thinking, feels without feeling, and wills without willing, a very *simple* man? The truly sanctified man is a child. And who is more a child than the man we have just described? The child thinks as his father thinks, feels as his father feels, wills as his father wills. And it is this, much more than his physical likeness, which makes him the *true* child. He is sometimes taunted with that which constitutes his *true* honor, namely, that he dares not think for himself, nor feel, nor will for himself, but that *he is just as his father is*. The child of God, also, is just as his Father is. It is this, more than anything else, which makes him the *true* child. And as the Father makes Providence, the child harmonizes with Providence; and it is much the same thing to say, that he is the child of Providence, and to say that he is the child of God. In either case he is a child, and a child is *simple*; that is to say, he has that simplicity of spirit, which makes him think, feel, and will, as another thinks, feels, and wills. In his simplicity, not knowing which way to direct his steps, he goes as he is led. From the hand of Providence he receives his daily food. The same Providence which leads him, feeds him. Being simple, he looks for guidance. All things and all events, are his teachers, because God is in them.) He *believes*, and God takes care of him.

A. K.



For the Guide to Holiness.

## CONCERNING CHRISTIAN CHARACTER—PERSONAL INFLUENCE—THE GUIDE.

DEAR BROTHER KING:—There is a Christian residing in the East, a female, whose piety has stood the tests of more than forty years, and having acquired corresponding purity and strength, now exhibits to all within her sphere of influence, an encouraging and instructive illustration of the grace and faithfulness of God. Having been acquainted with her during more than half her heavenward pilgrimage, I have repeatedly marked her patience, her resignation, her praying spirit, her calm, but fervent zeal, her meekness, her tenderness and love, her stability, her unity of character. Her husband, who is now, I believe, with Abraham, once bore a touching testimony to her purity and consistency, after the following manner—"I have known B." said he, "for a long time, upwards of thirty years, and have not in all that time, found the slightest cause to doubt the reality and depth of her religion." [Meaning, doubtless, to convey the ideas that divine grace had found a welcome seat in her heart, and had uniformly exerted its legitimate influence there.] In a letter to the writer, dated August 29th, the devoted woman who is the subject of these remarks, uses the following language—"Live in the spirit of sacrifice, by divine aid brave all difficulties, and by a humble, holy walk, and godly conversation, show to all around the power of grace and the benefits and sweets of religion. Glory to our compassionate Savior, 'who ever liveth to make intercession for us.' I have had most delightful views of his goodness, his love, his tender compassion, his willingness to meet all cases where the sincere heart looks to him. I have been much comforted when bearing you to the throne of grace, praying that the Lord would direct you, teach you the way you should go, and guide you with his eye."

Facts and reflections might be multiplied to a great extent, in reference to the Christian personage under consideration, but it is not, perhaps, advisable at present. Suffice it to say, her light shines with effect, so far as its rays extend, and this feeble effort to give them wider scope by means of the press, it is hoped may not be in vain. But however circumscribed the influence of this humble disciple of the Lord Jesus may appear to be, let us for our own profit, spend a moment in endeavoring to ascertain its extent.

1st. She has children who have been trained in view of eternity, and



who are all, I believe, professing Christians. Now the depth of the impressions which have been made by her life upon their hearts and minds, cannot of course, be known in time. Then glancing a little farther, see her children's children, trained in "the nurture and admonition of the Lord." And looking onward farther still, down the vista of time, behold increasing thousands of her offspring, to the third and fourth and tenth and twentieth generation, spreading the salutary influence of her holy life over the world, and multiplying still, the power, by which she, being dead, shall yet speak! And then consider their *collateral* influences also going forth in every direction, all the way down the stream of time. Her own collateral influence, too, should be noticed, circling away through the society in which she has moved for forty years, to the end of the world. But I ask, will her influence stop there? Will she only stamp on the generations of future time, the blessed effects of holy living and godly conversation? Ah, no! Far, far beyond the stars, in the immeasurable depths of eternity, shall be found myriads of redeemed spirits, saved by the infinite mercy of God, through Jesus Christ, and crowning him Lord of all, who will acknowledge her as the instrument of their salvation, "not by human eloquence, and not by the display of worldly pomp, but by the simplicity of holy living and by the word of power uttered in faith." Oh! who can trace the history of individual influence? Its effects upon the world—its agency in forming characters and fixing destiny? Oh! let the Christian world ponder the illimitable meaning of the word INFLUENCE. All that the world honors is destined to speedy decay, but "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

In conclusion, brother King, this excellent female friend has caused the "Guide to Holiness" to be sent regularly to me, during the present year; and in order to convey some idea of my estimate of this publication, let me ask, Does the traveller in a strange land, who has lost his way among rugged mountains, prize the aid of one, who can direct his footsteps safely among precipices and pitfalls, over cliffs and ravines, to a plain and pleasant road that shall lead him to his desired destination?

Does the child who has lost his parent in the midst of a great city, regard with gratitude, some kind hand extended to lead him through its labyrinths and among its crowds, back to the object of his love?

Does the mariner on the vasty deep, driven by fierce winds and tossed by heavy seas, and having lost anchor, and compass, and helm, hail with joy a sail pursuing him in order to convey him safely into port?



Oh! then, how much stronger is the claim upon us when, as wrecked spirits on the tumultuous sea of life, we behold an effort made to rescue us! That effort has been made by the Lord Jesus Christ, who has provided a way of escape—the way of HOLINESS—which leads the weary spirit to the Elysium of the blest. He has also planted a beacon-light at the entrance of this way, which is noted in our chart, the Bible, in these words—

“This is the will of God, even your sanctification.”

“Be ye holy, for I, your God, am holy.”

But such is the blinding influence of sin, that men do not behold this heaven-created light, though it shines in clearness and strength. And such is the roar of the sea of life in our ears, that we do not hear, very many of us, because we do not put ourselves in an attitude to hear the “still small voice” of the Spirit of God, so frequently inviting our attention to it.

It is the object of the “Guide,” we believe, by means of the gospel trumpet, to awaken attention to this voice, and to the beacon-light indicated above, and then, while pointing continually to the “way of Holiness,” which is not only a delightful way, but the *only* one (Heb. 12 : 14,) that leads from earth to heaven, it employs various means, argument, experience and exhortation, to aid us in finding this way, and to encourage us in persevering therein, even to the goal.

Furthermore, this periodical is the only one, I believe, within the limits of our wide-spread and prosperous land, which is set expressly for the defence of this grand, cardinal, Scripture doctrine. “Holiness of heart,” which should be the watch-word of every redeemed spirit on earth, is unfurled, I believe, on no other banner as the single purpose for which it exists. Other sheets have a tendency to fill my mind with the noise and strife of men and things. This, extending its wand over the troubled waters, hushes to peace, and calmly points me to the tranquil rest of the “saints in light.” I am a lost child—this takes me by the hand and puts me in the road that leads me to my Father. I am a traveller—the journey of life is rugged and painful, and full of uncertainty. I have often wandered from the right track, and have well-nigh fallen into pits and snares which have been spread for my destruction. But here is a “Guide” which will lead me by a way safe and pleasant, up to my long-sought home. No wonder, then, that I hail it as a treasure. No wonder that I feel grateful to my beloved mother for having furnished me this Guide.

Affectionately, in the bonds of Christian love,

W

*Grant County, Ky., Nov. 1847.*



From the Oberlin Evangelist.

"BUT WAS IN ALL POINTS TEMPTED LIKE AS WE ARE."

"How can that be possible," said a troubled daughter of Zion, "since he had no ungodly companion to trouble him as I have; how *could* he have been tempted as I am?"

With a sensibility easily excited, this good woman was often vexed by the opposition and contradiction of a husband whose devotions were all performed at the altar of mammon. She had an enlightened and lively conscience, and the waves of her guilty passion were furiously lashing her trembling hope and threatening to overwhelm it in despair. Sighing for the victory over that terrible foe of her salvation, her ungovernable temper, and feeling that she must have it or perish forever, she exclaimed to her minister, in the fulness of a burdened heart, "Sir, what shall I do? Can I be delivered from this sin?" "You can," was his prompt reply.—"Trust in Christ and he will do the work for you effectually. He will deliver you out of the hand of this enemy that you may serve him in righteousness and holiness before him all your life." "Oh, sir," said she, "he was never tempted as I am—he cannot sympathize with me in such trials." "Surely, he can," said the minister, "He sees your circumstances and knows your difficulties—he can help you: trust him and fear not." "You cannot sympathize with me," said she, "for you have never been placed in my circumstances and could not feel as I do: and how can Christ do it, since he has never been situated as I am, with a wedded companion to oppose him in every step of his spiritual progress?"

The minister was at a loss, for a moment, how to make her see the truth of the passage quoted above, and to realize that Christ could succor her. Until this was done, hope could not enter. If Christ had been married to a Jezebel, the way would have been clear to her mind, how He could have afforded her the sympathy and succor she needed.

At length she was asked, "what are you by your peculiar circumstances tempted to do which is wrong, and which perils your salvation?" "To get angry," was the reply. "Well," said her teacher, "was not Christ tempted to get angry as well and as fiercely as you? And is it of any consequence *in what way the temptation came, so that he was tempted at this very point where you are tempted?* Can he not succor you? He knows in his own experience how you feel. He remembers how he overcame the as-



saults of hell in this direction, and can lead you into the same glorious victory, can he not?"

"All this is true," said she, as her agitation began to be succeeded by a calm. "What now," said the minister "is the philosophy of your getting angry? Is the crossing of your will the thing which draws the rasp over your sensibility?" "That is it, precisely," said she.

"Was not the Saviour abundantly tempted in this way," asked the minister? "Did not the Pharisees so tempt him when they tried to catch him in his words, when they went about to kill him, and when they charged him with casting out devils by the prince of devils; and did he not *feel* the temptation sorely, when he looked around upon them with *indignation*? Did not the devil so tempt him when he urged Christ to worship him? Are not the world of sinners doing it, when they trample his precious blood under their feet?"

"O yes, yes," said the good sister, "*he was tempted like as I am*. He had the whole world for an ungodly companion, and especially his own people, the Jews, whose husband he was. If I had been treated as my Saviour was, my temptation would be much more severe than it now is. Jesus can help me. I will trust in him?"

This disciple learned the lesson, from this time found complete succor in Christ, and went away rejoicing.

We remember a brother, too, who had a diseased body which was a source of great and severe temptation; and who, until the foregoing experience, throwing light upon the passage above cited, was given him, supposed Christ, whose body was every whit whole, and not a source of temptation as was his, could afford him no succor in the hour of such trial. He too rejoiced when he saw how Christ was tempted like as he was.

We have introduced these facts to illustrate a practical difficulty felt by many a disciple of the Lord Jesus.

If we mistake not, it is a common thing for Christians to think their temptations altogether peculiar to themselves, and especially that they are unlike anything in the experience of the Saviour. The result is that they get little succor from earth or heaven, from man or God. They sink under the rolling billows of temptation; they are tossed with the tempest and not comforted. They carry their burdens like a body of death; they judge the gospel out of their own experience, and ruinously conclude that there can be no hope for them till they leave the flesh when, as they hope, temptation will leave them. Poor souls, they have been bound, lo, these eighteen years, and sure they ought to be loosed from their infirmity. *Here is the remedy*: Let them know and assuredly be-



lieve that the Lord Jesus was tempted in ALL POINTS LIKE AS WE ARE, and that, THAT HE MIGHT SUCCOR US AND SHIELD US FROM EVERY FORM OF TEMPTATION.

“He knows what sore temptations mean,  
For he has felt the same.”

We know of no truth more important to be laid hold of, and held fast to amid all the twisting and wrenchings of the devil to wrest away saving truth from the souls of believers, than the one just stated. *It is the Christian's anchor*, and without it, he will drift upon the breakers in spite of all he can do. Jesus must be understood to be the *universal succorer of his people*. He has experienced the aggregate of temptation; he knows all its *heavings*, all its *conflict*, all its *frost* and *flame* and *flood*; and more, and better than all, he knows its *VICTORY* too; and now he waits to be gracious to every tempted soul. He will go with them into the fiery furnace, and the lion's den—the flame shall not consume nor the flood overwhelm them.

But alas, the devil has blinded the minds of many of Christ's dear ones to this fact, *that Jesus was tempted just as they are*.—He has done this in order that he might cut off their supplies and starve them into obedience to his will. The poor in Zion are often distressed with a thousand forms of temptation growing out of their poverty. Their heads drop and their hearts sink under the rolling surge, as if there were no Almighty Succorer walking upon the billows to sustain them. Let them remember that Jesus was poor too, and experienced all their sorrows in their behalf.

We think there are but few Christians who realize that Christ can succor them when tempted to unbelief. They dream not that He was ever tempted to distrust his Father; and they mourn over their easily besetting sin of unbelief as though there was no hope. They exclaim often, in bitterness of spirit, “Oh, that we could get rid of our unbelief which hides the Savior from our eyes! Then would our peace be as a river and our righteousness as the waves of the sea, joy and gladness would be found in our hearts, thanksgiving and the voice of melody.”

The difficulty here is, that Christ is not practically regarded as a Saviour from unbelief. The mind does not see its Redeemer buffetting the waves of unbelief in order that he might be able to succor us in contending with the same. *The truth is, temptation always aims at the destruction of faith*. Just in proportion as Christ was tempted, then, is he qualified to succor us when we are beset with unbelief. Christian, do you read of Christ's setting his face as a flint, striving against sin unto blood and death, as in



Gethsemane and upon the cross? What means all this? The powers of hell are assaulting him and trying to secure his fall into sin; and through this event the overthrow of Jehovah's empire. But how could they produce his fall, but by destroying his confidence in his Father? and how could he stand against these combined hosts of hell, but by holding fast to his faith? Ponder, Christian, the lesson we have touching the trial of his faith in those wondrous words, "Eloi, eloi, lama sabachthani," and if you are tempted to distrust the Saviour, go to him with the trial, and learn how perfectly he can deliver your soul. "He was in all points tempted like as we are."

*Aurora, Illinois.*

W. L. P.

## THE INVITATION ACCEPTED.

*"Him that cometh to me I will in no wise cast out."*—JOHN vi. 37.

Just as I am—without one plea,  
But that thy blood was shed for me,  
And that thou bid'st me come to thee—  
O Lamb of God, I come!

Just as I am—and waiting not  
To rid my soul of one dark blot,  
To thee, whose blood can cleanse each spot—  
O Lamb of God, I come!

Just as I am—though toss'd about  
With many a conflict, many a doubt,  
With fears within, and wars without—  
O Lamb of God, I come!

Just as I am—poor, wretched, blind,  
Sight, riches, healing of the mind,  
Yea, all I need, in thee to find—  
O Lamb of God, I come!

Just as I am—thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve,  
Because thy promise I believe—  
O Lamb of God, I come!

Just as I am—thy love unknown  
Has broken every barrier down;  
Now, to be thine, yea, thine alone—  
O Lamb of God, I come!

# GUIDE TO HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 5.

ON THE RELATION OF THE ENTIRE SUBJECTION OF THE HUMAN WILL TO THE  
EXTINCTION OF DESIRE.

"Is your will subjected to the will of God?" "We trust that it is so," answers the Christian.

"Is your will entirely, *perfectly* subjected to the will of God?" The answer is very likely to be, "We do not know that it is."

"Can there be a subjection of the will, which is not an entire or perfect subjection?" To this also the answer generally is, "We do not know?"

A few remarks will be made, in order to relieve the mind from these perplexities.

1. Our remarks proceed on the supposition here as elsewhere, that the person, to whom they apply, is one, who has formally consecrated himself to God, *to be his without reserve*. This is accordingly a first principle with him, that his Will shall not violate his Conscience;—in other words, that he will do what he supposes to be right. As a consecrated man, he is in the habit of looking to God for direction; his conscience is divinely enlightened; he distinguishes with much clearness between what is right and what is wrong, and the decisions of his will follow the dictates of his moral sense.

All this is well. And the will, under such circumstances, may prop-



erly be said to be subjected to God. Still the subjection *is not necessarily perfect*.

2. But the question arises here, how can there be a subjection of the will, which is not a perfect or entire subjection? In answering this inquiry, we may properly remark, that this is one of those cases in mental experience, where we are made sensible of the weakness and inadequacy of language, in doing justice to the subject. We are obliged, therefore, to tax, in some degree, the reader's inward reflections.

Let it then be noticed in the first place, that we do not have a knowledge of the will by direct perception, without any thing intermediate, but through the medium of its *exercises or acts*. Properly speaking, therefore, the *subjection* of the will, as well as the nature of the will in other respects, must be known by the acts it puts forth, namely, by *volitions*; and cannot be known in any other way.

But our volitions or mental purposes, it is well known, differ in degrees of strength, being more or less strong. Sometimes they are put forth with great energy, and sometimes feebly. Our own consciousness indicates to us these differences of strength. And the facts thus obtained, (namely, through consciousness as applied to our *volitions*,) lay the foundation of our knowledge of the state of the *will itself*. When the will, without failing to act, acts, nevertheless, with a degree of hesitancy and with a want of force, (*subject* but still meditating as it were a purpose of rebellion,) the subjection of the will is real *in fact*, but is imperfect in *degree*. The question here, it will be recollected, is not so much concerning the *fact* of the will's subjection, as concerning the *degree* of its subjection. In degree, therefore the subjection is imperfect;—it is not so great, not so perfect as it might be.

3. I suppose, that Christians generally have a practical understanding of this; but without being able to give a philosophical analysis of it. They feel, in many cases, that they have taken a new position, but have doubts whether they still hold it. While they assert that their wills are subjected to God, they do not assert, with equal confidence, that this subjection is so assured and complete as it might be.

4. And here another question arises. Under what circumstances is it, that this imperfect subjection of the will exists?

We answer, the subjection is always imperfect, when the will acts from conscience, *exclusive of the desires*.

The perfect action of the will always requires a two-fold basis, namely, the MORAL SENSE, and the DESIRES, which last is a general term including all the various propensities and affections. The will may act more or less vigorously, when it is supported by either branch of this

two-fold basis, exclusive of the other ; but its highest or perfected action requires a concurrence of support from both. In other words, the conscience must not only act on the side of the will and in support of it, but the heart also. A state of things, which, by placing the heart and the conscience in the same direction, implies a cessation of all inward struggle, that is to say, in order to bring our whole nature, in its highest action, in subjection to and in concurrence with the divine nature, we must not only do what is right, but must *love* to do it.

5. Hence we are enabled to lay down the general principle, that there is not, and cannot be a *perfect* subjection of the will to God, without the antecedent extinction of all desires which are opposed to him. There must be an entire extinction, not of *all* desire, but of all *unsanctified* desire. When this is done, and when all remaining desires, whether in the shape of the appetites or of the affections, are brought fully into action in the right direction, we are no longer the mere *servants* of God, but are the *sons* of God, and are made *one* with him. It is then that the clamor of nature, crying out against grace, ceases. The soul, which has now become the temple of the Holy Ghost, is not more harmonious in itself than it is harmonious with God. Its subjection, except when it is occasionally troubled by the influence of former evil habits, is perfect.

6. Christian reader, is your will in subjection to God? You may answer, yes. Is your will in *perfect* subjection to God? You may here also answer in the affirmative, if your desires cheerfully sympathize with your moral convictions, and if your heart loves what a holy conscience approves. But if it be otherwise, if you render an obedience victorious but yet struggling, real but still inwardly contested by more or less of opposing desires, then your obedience, though real in fact, is still imperfect in degree, you need still more grace. If much is gained, much more remains to be gained. There is still need of prayer, still need of effort.

The *entire* subjection of the human will to the divine will is only another expression for *holiness*. And holiness cannot be supposed to exist without the extinction of all unsanctified desire.

A. K.

When Satan cannot prevent our good deeds, he will sometimes effect his evil objects by inducing us to take an undue and selfish satisfaction in them. So that it is necessary, if we would not convert them into destructive poisons, to be crucified and dead even to our virtues.—*Upham*.



For the Guide to Holiness.

## SPIRIT OF A SOUND MIND.

*"For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."*

BROTHER KING :—I know not but in its original application, the above passage of holy Scripture belongs especially to Christ's ministers, containing a blessing, which they may claim by a special act of faith, at that period when they make known to the world their conviction of being called of God, to be set apart for the work of the gospel ministry.

This being the case, I suppose it does not preclude an application of the same glorious assurance to the Christian, whoever he or she may be, that believably recognizes it. The whole passage has for a long time been peculiarly impressive to my mind—the last part of it, in particular,—as promising a more complete restoration and healing of the wounded and disfigured mind of man, than almost any other. Some one may inform me that this last phrase—"the spirit of a sound mind," may have reference to nothing higher or more comprehensive than the sensibilities. All I wish to say of the meaning of the passage is, what it imparts to me; what my soul is searching after when I pray as I am daily prompted to do, for "the spirit of a sound mind."

When this prayer is ascending from my heart, I do have the sensibilities in view, praying for spiritual discernment, that I may perceive the true boundary to their holy operation; and for a sacred presence of mind at all times, that I may not stop short of the critical line of demarkation, which separates the holy from the unholy, lest sometime, in taking one step too far, my foot be found on forbidden ground. But as the sensibilities take their character from the perceptions, this prayer even, for the sensibilities, asks primarily, light for the darkened intellect. An object will be desirable or undesirable, excite approval or disapproval, just as its beauty or deformity—its merit or demerit is seen. By an enlargement of the circle of mental vision,—a strengthening of the power of mental perception and conception, we are enabled to see great truths, and their connections and relations; and by the power and glory of these truths,—such as affect man in his immortal nature,—our souls are preserved from getting strongly attached to little things: so that these affairs of a day, in their irregular revolutions, will not have power to disturb our spirits, or in their irregularities, so attract us, as to draw us from our sacred orbit. Some little disappointment,—some trifling



inconvenience or provocation, to a mind which sees everything limited by a small circle, or in other words sees *only* little things, or sees them *mostly*,—is almost sure to disregard it, and throw it from its balance. We are told that indifference to little things, is a mark of a great mind. This would seem to be true, and not true. There are things, or affairs, which, properly speaking, are great, and at the same time, are small. The small side of them holds the attention of the enlarged mind, but for the passing necessary moment of attention; the broad side, or that part which is connected with great things, is seen in another light, and for a longer time. It is the expanded mind that takes trifles for trifles; and this expansion is secured by habituating the soul to take a wide range in her vision,—to look at the primary relations—at those things which are to endure, taking but the necessary passing notice of those things that must shortly pass away. It is, that I may not be “hurt nor destroyed,” by any of the ten thousand little things that constantly surround me, that I pray for “*the spirit of a sound mind.*” I look for the indications of the answer to my prayer in the following particulars:

Not inclined to place high hopes upon any earthly prospect or promise. Not flushed with success in any matter, nor depressed by failure. Not elated by abundant commendations, nor depressed by reproof, knowing my own infirmities. A consciousness of temperance in the indulgence of the natural emotions; joys not dissipating, grief not overwhelming, disapproval not agitating.

Again, in “sound speech that cannot be condemned;” making no undue references to myself, either for praise or dispraise; speaking of my fellow mortals charitably, viewing them not in one point only, but looking upon them as nearly as I can as I believe their Maker looks upon them. A readiness—nay, an abundant pleasure in treating my neighbor as I would have him or her treat me in all my dealings; in pecuniary, social, or spiritual matters. Not trammelled by the fear of man, “whose breath is in his nostrils,” when with my unworthy lips I may honor the King eternal.

Again, in perfect naturalness of manners, having but one simple object in view, and that to be what I believe my Maker designed me to be, pure in heart, kind and courteous in manners; no cringing in the presence of a fellow mortal, but doing whatever I am called to do with deliberation and composure; pleasing all when I can do it for their good, because it is given us as a boon from heaven so to do.

\* \* \* \* \* The great multitude are trying by every artificial means to find what they have lost by leaving their God. The



great men of this world would hold their sensibilities in check, that they may appear calm and dignified in the sight of man ; but few obtain this acknowledged excellence—self-possession ; and those who do obtain it in the eye of man merely, are more than likely in some unguarded moment to have their honor sadly soiled. Others are honored for living in the regions of the high and magnificent ; but let *their* favorite great hopes be dashed, and they are unmanned. And how much is done by the “many masters,”—one in politeness, another in elocution, and so forth,—to cultivate naturalness of manner and of speech, and with how little success. And all this failure because there is lacking the “*spirit of a sound mind* ;” there is a perverted view of the matter, and a perverted desire arising therefrom ; or in other words, they are making the aim lower than the object. Let me have greatness of mind by deep and frequent communings with the source of all mind,—of all greatness ! Let my sensibilities, as well as the laboring faculties of my soul,—nay, let my whole soul be chained from its centre, by links of faith and prayer, to the eternal throne. *There* only is my mind safe. *There* only is any mind in healthy action. Having the support any where else, the mind of man is subject to any irregularities of action. Little things will be put for great things, because self is interested in them ; and the greatest things overlooked, because in the darkness of nature they are not discovered. Without “*the spirit of a sound mind*” all other acquirements are nothing to

A STUDENT.

For the Guide to Holiness.

## A CHRISTIAN DESCRIBED.

[Continued from page 137.]

HE has experienced a great blessing—a blessing which he clearly sees provided for him in the gospel, and for which he rejoices with “exceeding joy.” He has reached a point in Christian experience, before unknown to him. He is now “able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of God which passeth knowledge,” and is “filled with all the fulness of God.” He has clear views of God,—of his character—attributes—redeeming plan—and is now in harmony with the divine will. His communion is sweet with the Deity. The language of the apostle to some extent, expresses the feelings of his heart, “For truly our fellowship is with the Father, and with his Son Jesus Christ.”



He has experienced the entire renewal of his nature. All inward pollution and defilement are removed, and his heart made pure. He has now what David calls "a clean heart." He has "cleansed himself from all filthiness of flesh and spirit, perfecting holiness in the fear of God." All contained in the following promises, he feels has been wrought in him by the power of the Holy Ghost: "From all your filthiness and from all your idols will I cleanse you, and will save you from all your uncleanness." "If we confess our sins, he is just and faithful to forgive us our sins, and to cleanse us from all unrighteousness." "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

"From every sickness, by thy word,  
From every foul disease,  
Saved, and to perfect health restored,  
To perfect holiness.

He walks in glorious liberty,  
To sin entirely dead;  
The Truth, the Son hath made him free,  
And he is free indeed."

To be saved from sin! Glorious privilege! Not saved from peccability, for this we cannot expect this side the tomb, but from "original, or birth-sin, which is the fault or corruption of the nature of every man, which is naturally engendered of the offspring of Adam, whereby he is very far from original righteousness." From this principle of corruption we may be wholly saved. "Where there is a perfection of divine love, the love of the world, or of sin, can never dwell; — when there is a perfection of humility, pride must be extinct; — and where there is a perfection of patience, wrath and impatience can never come. St. Paul writing to the Romans, assures them that "where sin abounded, grace did much more abound;" but if grace does not destroy sin, sin abounds more than grace; if the remedy abounds much more than the disorder, will it not restore the subject to perfect health? Again, "reckon ye yourselves to be dead indeed unto sin, but alive unto God, through our Lord Jesus Christ." And what is this death unto sin but the destruction of its nature? For "he that is (thus) dead is freed from sin, for sin shall not have dominion over you, for ye are not under the law, but under grace." The Saviour inquires, "How can one enter into a strong man's house and spoil his goods except he first bind the strong man? — and then he will spoil his house." Jesus Christ is stronger than "the



strong man armed," and having bound him and "cast him out," he "spoils" his goods.

*Pride*, that "inordinate self-esteem, or unreasonable conceit of one's superiority in talents, beauty, wealth, accomplishments, rank or elevation in office, which manifests itself in lofty airs, distance, reserve, and often in contempt of others," is destroyed. *Pride*, says Fletcher, is an "odious vice, which feeds on the praises it slyly procures, lives by the applause it has meanly courted, and is equally stabbed by the reproof of a friend, and the sneer of a foe." How can such a sin exist in a "clean heart?" Impossible. A holy Christian with pride in his heart! The idea is preposterous. It is an abominable thing, and is hated by the holy Christian, as he hates the father of it, the devil. Do not plead for a little pride. A professing Christian pleading for a little pride!—pleading for that which God hates! pleading for that which gives Satan a strong foothold in the heart, and which will unfit him for the kingdom of heaven! God forbid. "There are various kinds of pride," says an excellent writer, "or, to speak more correctly, it is exercised in reference to various kinds of objects; there is pride of rank, pride of intellect, pride of person, pride of righteousness,—but besides all these, there is pride of money. It is of the latter kind I now speak; that, which to use a common expression, makes a man purse-proud. The union of prosperity and pride is one of the commonest association of things that we ever form; so common that we almost naturally and invariably imagine that a rich man must be a proud one; and are filled with admiration and astonishment where the contrary takes place. This association is referred to in many places in the word of God. The Psalmist speaking of the rich, says, "with their mouth they speak proudly;" and in another place, "pride compasseth them about as a chain." In a person whose heart is subdued, humbled, and renewed by grace, we may not expect to see such offensive manifestations of this vice, as in an unconverted individual; but even in him, prosperity often produces too much of it. He values himself on account of his wealth; he feels that he is a man of consequence who ought to be looked up to; gives himself airs of importance; expects his opinion to be law; is oracular, dogmatical, overbearing, intolerant, and gives his sentiments with an emphatic "I think so." He exacts attention, deference, respect; is susceptible of offence if he imagines himself slighted, and from the high demands he proffers, often *does* imagine that he *is* slighted. He is jealous of rivals, suspicious, censorious. Now all this is pride, *purse-pride*, and it is too often seen in the prosperous professor. He is not perhaps sufficiently aware of it himself, his friends are, and lament his infirmity. He feels



however, that he is not so happy nor so holy as he once was, but scarcely suspects the cause; it is in fact, "the rich man fading away in his ways." It is the worm of pride feeding upon the root of piety. Religion cannot flourish in such a state of mind as this, for it will prevent that deep humiliation before God, that self-abhorrence, that self-annihilation, that entire dependence, and sense of ill desert which are essential to the spirit of true piety; and, at the same time, call into active operation many tempers most inimical to godliness."

What a victory does the Christian achieve, when he triumphs over pride in all its workings and forms? When it is utterly exterminated from the heart? Then, let his circumstances in life be what they may, he possesses the spirit of humility, and feels in his heart the sentiment expressed by the Savior himself, "For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

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For the Guide to Holiness.

## CHRISTIAN HOLINESS—HOW PRESERVED.

HAVING, in the last two numbers, noticed the manner in which Christian holiness is attained, I proceed, in this closing article, to set forth the way in which it may be preserved, without apostacy, until death. This is a point of great moment, for it is to be presumed that many lose the blessing, and relapse into darkness, in consequence of neglecting the requisite helps of being "preserved blameless unto the coming of our Lord Jesus Christ." In view of this fact, it may not be altogether unprofitable to suggest some indispensable prerequisites to an increasing steadfastness in this precious grace. Before doing this, however, let me first cite a few Scriptures, showing the possibility of standing fast in this great liberty, although living in a world of sin and apostacy. This point is proved by all those Scriptures which contemplate a *life of holiness*. Such are the following: "Be ye holy in all manner of conversation."—I Peter, 1: 15. "Follow . . . holiness, without which no man shall see the Lord."—Heb. 12: 14. "For God hath not called unto uncleanness, but unto holiness."—1 Thess. 4: 7. "Yield your members servants to righteousness, unto holiness."—Romans 6: 19. "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end, everlasting life."—Rom. 6: 22. Here consider two



things: 1. The Romans were "made free from sin." 2. *After this*, they had their "*fruit unto holiness.*" Add to this the fact that God has spoken by the mouth of his holy prophets which have been since the world began, "That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him, without fear, *in holiness and righteousness* before him, *all the days of our lives.*"—Luke 1:74, 75. These Scriptures shed lustre on the argument that Christian holiness can be *preserved* as well as attained. But how? This is an inquiry of serious importance.

1. WATCHFULNESS is necessary. A holy vigilance must be maintained over all our words, tempers, and actions. Without this, temptation will come in like a flood; the world will allure, gay companions will gradually induce us to drink into their spirit, and Satan will appear to us in the form of an angel of light, blinding and charming us by his seductive wiles. Hence said Christ, "Watch . . . lest ye enter into temptation."—Mark 14:38. This implies the instant avoidance of every occasion or motive for sinning. He, who has captured a city in the midst of powerful enemies, will keep his sentinels posted on their watch-towers, to observe the first approach of the insidious foe. So the sanctified soul must not forget that it has been captured from the dominion of sin and Satan, and that wakeful enemies are ever plotting its ruin. Both the Scriptures and Christian experience uplift their voice of admonitory caution to "walk circumspectly," or looking around. The tongue is an unruly member. This must be bridled. Silence is often a heroic virtue, an act of magnanimous self denial, which most effectually resists the devil and crucifies self.

2. To maintain Christian holiness, and "be preserved blameless unto the coming of our Lord Jesus Christ," unceasing prayer is requisite. Prayer does not inform God nor predispose him to bless, but it fulfils a condition on which he has pledged the bestowment of grace. Regular seasons should be appropriated to prayer. Besides this, a constantly devotional frame of mind should be maintained. Prayer repels temptation, and helps spiritual mindedness. It girds the soul with courage and strength. Nor is a devout and prayerful spirit incompatible with flesh and blood, nor with temporal avocations. "Cornelius prayed to God always."—Acts 10:2. St. Paul writes to the Romans, "Continue instant in prayer."—Rom. 12:12. He urges the Ephesians to continue "praying always."—Eph. 6:18. And he, who would resist the devil, keep himself unspotted from the world, and shine in all the illustrious graces of Christian holiness, must hold communion with the skies. He must *ask and receive*, that his joy may be full.



When gasping for life, his soul must open its mouth of prayer, and inhale the Holy Spirit, which is vital breath. To neglect this is certain death; but frequency at the throne of grace is life and peace. It gives the soul new views of Christ and heaven, and raises it above the world. Hence,

“The Devil trembles when he sees  
The weakest saint upon his knees.”

Prayer need not always be vocal. It is the *soul* that prays, not the lips, nor knees. Mere posture is not devotion. Prayer, says Chrysostom, is the flight of the soul into the bosom of God. And a Christian poet has beautifully said:

“Prayer is the soul’s sincere desire,  
Uttered or unexpress’d;  
The motion of a hidden fire,  
That trembles in the breast.

“Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of the eye,  
When none but God is near.”

Fervent and effectual prayer, then, is necessary [to perpetuate spirituality; for when the soul ceases to ask, it ceases to receive, and then the inner life dies out.

3. The preservation of Christian holiness also requires the constant exercise of *living faith*. “The just shall live by faith.” Heb. 10: 38. These words reveal the mystery of the Christian life. They have been of great value to the church in all ages. In times of great darkness they have sent abroad unspent torrents of light. They thrice resounded in Luther’s ears, like a thunder clap from a clear sky. Once in the convent—once at the University of Wittenburg—and once on the Pilate’s stair-case, at Rome. The Reformation was in them like the spreading oak in the acorn.—They broke the pillars of Popery on the continent of Europe, and sent a wave of life over the whole earth that made the desert glad—the wilderness to blossom as the rose—and the distant solitudes lift up their voice of joy and everlasting songs. This relying and self-renouncing faith in the great Restorer’s blood and righteousness is the only means of perpetuating the soul’s hidden life. It is a fountain of moral power—a refuge in danger—energizing our words—giving vigor and expansion to our spiritual graces—making our joy unspeakable and full of glory—our hope like an anchor to



the soul—moderating the extravagancies of mere spasmodical zeal—producing a growing permanency in piety, and patience in tribulation. It is the germinating root of all the fruits of the spirit; for, says the Apostle, “*Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.*”—II Peter, 1: 5, 6, 7. It is the means of outward and inward victory—the battle-axe of Christian warfare—smiting Satan on the head and repelling all our spiritual foes.

This is an exulting thought. We are not required to meet Satan in person, and conquer him by our own unaided might. But Jesus has led even “*captivity captive,*” and has, now with him in heaven, a surplus of victory over every carnal enemy, and by believing on him, this complete and blood-bought victory is instantaneously transmitted to the soul. How strong, then, may even the weakest saint become! He and Christ are more powerful than the strong man armed. Does Satan tempt? One look to Christ, and victory comes down from heaven. The soul’s languishing powers are resuscitated, and girded with reanimated life: the tempter’s power is broken and his subtle wiles frustrated. Hence says the loving, believing and victorious John, “*This is the victory that overcometh the world, even our faith.*” I John, 5: 4. By this great faith, God’s ancient people “*subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.*”—Heb., 11: 33, 34. So now, without constant reliance on Christ and a divine life, Christian heroism cannot be maintained.

4. Reading the Scriptures is also a great help in the preservation of Christian holiness. This fills the mind with great and captivating ideas of God, of the light shining in darkness, of the love of the only begotten Son, of immortality and heaven. Communion with the Bible is profitable for doctrine, correction, reproof, and instruction in righteousness. It fortifies the soul against infidelity and apostacy, and stores the memory with precious and edifying themes of contemplation. The Bible is the vessel containing the new wine of the kingdom, the ample store-house, filled with the loaves and fishes for the hungry soul, the spiritual manna in the wilderness for God’s pilgrim Israel. By daily perusing the Scriptures, faith is confirmed, and the mind is raised from the low and grovelling things that are seen and are temporal, to those things which are unseen and eternal. The pious soul, thus instructed into the deep things of God, is rooted and grounded in the faith, and



built up in all the vigorous and shining graces of enlightened and mature piety.

5. Daily self-examination is another important aid in retaining the blessing of Christian holiness.

This salutary exercise should be repeated at the close of each day. A series of solemn and searching questions should be self-proposed, accompanied with devout prayer for the forgiveness of the sins and delinquencies of the day, and for a fresh and cleansing application of the blood of Christ. Devout meditation and spiritual mindedness should be vigilantly cherished. The soul should be often startled and roused from its stupor, by such admonitory interrogatories as these:—Whither am I travelling? What will be my condition in a few brief years? What has Christ done and suffered for my immortal soul? And what am I doing for its salvation? How unspeakably blest to go to heaven? to wave palms of victory, and sweep a harp of wondrous song? to be pure and happy beyond expression? to hail congregated millions from all climes and ages? to see Jesus, and cry day without night, and world without end, with voices that shall drown the anthem of the morning stars—Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing? And what an eternally aggravating, irreparable calamity, to miss of that great salvation? Such a spiritual regimen cannot fail to prove an invaluable auxiliary in preserving this extraordinary grace.

6. Reading religious books, especially such biographies as William Carvosso, is well calculated to aid in retaining the blessing of Christian holiness. It is like looking into a broad mirror, or into a transparent fountain, where face answers to face. As cold water to a thirsty soul, so are the biographies of the holy dead to a devout and growing Christian. They reveal a succession of trials and victories, more than heroic, and enrich us with stores of Christian experience, more precious than gold. They are happily adapted to instruct the inexperienced, edify adult believers, and, by examples of faith and practice, to encourage all to go up and possess the goodly land, and continue steadfast, unmovable, always abounding in the work of the Lord.

7. Lastly; unwearied personal efforts to save souls and induce others to seek and attain Christian holiness, is a most valuable means of maintaining this great blessing. As muscular exercise imparts strength, and labor energizes the constitution, and makes it robust; so self-sacrificing exertions for Christ and perishing souls promote spiritual health—call forth powers that would else sink into slumber, and develope might in the inner man, a rapid spiritual growth, and an unexampled moral heroism. Labor for God pre-



vents religious indolence and effeminacy. It indurates the spiritual constitution, and sheds over it the lustre of perfected graces.

The above are some of the salutary means by which Christian holiness may be retained unto the coming of our Lord Jesus Christ.

I have now done. These communications have been written in great haste, and amidst the arduous duties of my agency. To take time to re-write, and study the elegancies of composition, has been impossible. For the hypercritical and captious, I have not written; but if, for simple-minded believers, for humble and contrite souls, I have offered any useful suggestions, I shall feel amply compensated. At any rate, I have done what I could.

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For the Guide to Holiness.

## WALKING IN DARKNESS.

THE Christian, though faithful, may be in darkness. How clearly is this illustrated in the case of Job.

No one can question his faithfulness. God's repeated testimony concerning him is, "There is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil." Job 1: 8; 2: 3.

Yet how deep was the darkness around him? His three thousand camels are taken by the Chaldeans; his thousand oxen and asses are a prey to the Sabeans, his sheep are struck by lightning; his servants are cut off; his sons and daughters, in their moments of revelry, are destroyed by the winds of heaven. And as though that was not enough, his body is covered with a loathsome, painful disease; his friends, his wife turn against him; and in the city where he had been in the greatest honor, the very lowest, whose fathers he would have disdained to set with the dogs of his flock, are suffered to hold him in derision.

How dark! Who in his circumstances would not have asked, "Why am I thus? Why are my substance, my honors, my friends, my health, my children, my wife torn from me?" So did he query. Nor was this all of his cup of woe. One thing which tended to becloud his mind beyond almost anything else was, the opinion so prevalent in his day, that if one was greatly afflicted, it was proof complete that he was a wicked man. Hence his friends boldly charge upon him the most outrageous crimes, and this on no other evidence than his known affliction. Job himself seems to have



assented somewhat to this belief. At least he is, especially in the first part of the controversy, evidently staggered by the reasoning of his friends. Hence we find him at one time asserting his innocence, at another time acknowledging his guilt. He does not appear to have been conscious of committing any known iniquity, yet so common was this opinion, that he is almost willing to admit that he must have cherished some secret bosom sin.

Here was darkness. And yet Job, the man of God, was compelled to walk therein.

And so may it be with us. With all the light God sees fit to give us, there will always be many things which we do not understand ; and on which we are but poorly prepared to reason ; things in regard to which the only definite judgment we can form is, this is to me incomprehensible. And for this simple fact : to reason on a subject, we must understand it. Archimedes is represented as boasting that with an able fulcrum, he could, by the power of the lever, overturn the world with his own weight. But he had not the fulcrum. So reason may be powerful, but it must have its resting point. And that in many cases we cannot obtain. Such subjects must remain dark. Here it is the highest human wisdom to say, I am ignorant.

There are also trials so dark, and withal so afflictive, and so exciting, that the Christian cannot allow himself to dwell on them. Should he dwell, the passions are at once so inflamed that reason and religion are carried away captive. He is taught to pray, "Lead us not into temptation," but to muse on such subjects is to place himself in the way of temptation the most powerful. Such trials are not only dark, but the darkness is so peculiar that at the first attempt to penetrate it he is overcome by a foe far more deadly than ignorance, a spirit of repining, or of envy, or it may be even of malice. Here, as he values his peace, and at times almost as he values his soul, he is compelled to be content with darkness. How many have fallen in the attempt to penetrate this gloom !

"Yet, by the light of the Lord the Christian can walk through this darkness." Job 29 : 3. Amid its deepest gloom, it is his privilege still to see the hand of God pointing his course. And though, earthward, all is as blackness of darkness, heavenward all may be light. Though he may know no more, this he may know certainly ; though wicked men and wicked angels may be here, and although they may have brought me into this darkness, yet my Father reigns amid all its blackness, and if for a time he may permit them to afflict me, yet the Judge of all the earth will do right. This, too, the Christian may know ; dark and long continued trials are no proof that God does not love me. It may be the contrary. For "whom the Lord loveth he chasteneth, and scourgeth every



son whom he receiveth. If ye endure chastening, God dealeth with you as with sons : for what son is he whom the father chasteneth not ?" Heb. 12 : 7, 8. Indeed, these trials are no evidence that the individual may not be eminent for holiness. As death, the great adversary, loves a shining mark, so the very lustre of his piety may, as in the case of Job, cause the attack. Above every other reason, in his varied experience, the child of God is here called upon to walk by faith. Who could not trust in God when he makes a hedge about him, and about his house, and about all that he has on every side ? When he blesses the work of his hands, and his substance is increased in the land ? But it is when he puts forth his hand and touches all that we have, when "lover and friend are put far from us, and our acquaintance into darkness, that we are able to give the highest proof of our confidence in our Heavenly Father. Brother, this light affliction, which is but for a moment, may work for thee a far more exceeding and eternal weight of glory ; if thou wilt look, not at the things which are seen, but at the things which are not seen. Do not be discouraged. By his light thou mayest walk through this gloom. But thanks be unto God who giveth us the victory, though darkness may endure for a night, joy will come in the morning.

*Grafton, Dec., 1847.*

T. H. MUDGE.

For the Guide to Holiness.

## EXPERIENCE.

DEAR BROTHER KING :—For some time I have had it in contemplation to write my experience of entire sanctification for the pages of your excellent Guide. But feeling myself among the least of God's saints, and seeing the Guide so well filled from month to month with such rich experiences of gospel holiness and other important contributions to the same point, I have deferred it to the present time. And now, nothing but a strong desire to aid the holy cause, and a sense of duty to do all the good in my power to God's dear heritage, could induce me in any wise to trouble you or your dear readers with this imperfect sketch.

I dearly love the cause of holiness, the word itself is a perfect charm, but nothing compared with the sweet name of "Jesus." The Guide has been a great blessing to me. And the first thing I look for in it is the experiences of God's dear children.



Before I was born, my mother was a praying woman. I received from her a decidedly religious education. Among my earliest recollections are her prayers and tears for her children and unconverted husband. But for me, in particular, she was much drawn out in prayer. In the early part of my sixteenth year, at a camp-meeting, I was convicted of my sinful state, sought and found redemption in the blood of Jesus. Glory be to God. About one week after, I believe, God cleansed my heart from all sin by an act of simple faith, though at the time I did not apprehend fully what it was. I was dead to sin, and loved God with all my heart. My life was hid with Christ in God. O the sweetness of redeeming grace and dying love. Could inanimate objects speak, there would be very many witnesses to the thrilling scenes my soul experienced while in the bower of prayer, holding sweet communion with my dear Savior. O blessed be God. How glad I am that I had a praying mother. How many times did I think, when a boy, while under the restraining hand of my pious parent, that when I became a man I would have my own way. But, thank God, ere that time arrived, my soul was happily converted. Now there was one whom I greatly feared, even God. "The fear of the Lord is the beginning of wisdom." I lived for many months in this happy state of loving God with all my heart, and doing all my duties. But by reasoning with the devil, I lost my witness, and got into the dark; neglected one duty after another, until I lost all the life and power of religion, and got into a mere form. Still I remained a member of the church. I frequently attended the class and prayer meetings, and could tell of my good desires and determinations as well as thousands can, who are backslidden in heart from God, and remain members of the church. Several years passed away, and I was still a backslider. The spirit of God called, but I refused. My conscience upbraided me. At times I was deeply sensible of my deplorable condition. I formed many resolutions to do better, but broke them all, lost all confidence in myself, and a kind of fate seemed to settle down upon me. During this time I attended school at the academy in Cazenovia, and passed through a powerful revival in the church and among the students, comparatively unmoved. My habit of unbelief was confirmed. I was held perfectly spell-bound in its iron chains. O how thankful I am that the good Spirit did not cease his strivings and leave me in my unbelief.

At length, while teaching school in the town of Bethlehem, Albany Co., a book fell into my hands, called "The Pilgrim's Progress." I read it with very deep interest. It was new to me. The spirit returned with power, and the nail was driven in a sure place. When I came



to accompany the "Christian" through the "Ruin of death," I was much affected. But when Bunyan attempts to describe a "glimpse of glory" he had when the "everlasting gates" of the "New Jerusalem" were opened to admit the sainted "Christian," my soul melted within me. Ah! thought I, shall I ever enter that happy place? No, was the response, unless you become a holy man. I wept. But to resolve seemed perfectly futile. I was at a stand. The destiny of my soul was to be decided by the course I should then take. It seemed to be my last call. All was darkness. Unbelief held me in chains; but my duty was plain. I must "repent and do the first works." But how and where to begin, was a difficulty. A protracted meeting was about to begin in the place. I finally concluded to make one more resolve,—clasping my blessed Bible, and pressing it to my bosom, I knelt before God, and solemnly vowed upon its authority, to do the whole will of God. I felt that this was the most solemn vow I ever made. I arose, went to my boarding place, and then to meeting. Here my first public duty was presented to me. I must go forward to the altar and pray vocally. (And here I would remark that the first step of my backsliding from God, was a neglect to pray publicly in our prayer meetings.) It seemed almost an impossibility. But my vow—I could not break it. The prayer meeting progressed, and I kept away from the altar. The devil said, you cannot pray, you have not prayed for so long, you will only expose your ignorance, keep away from the altar. O what a cross! Truly I found it as a good sister once said, "It was so high I could not get over it, so low I could not get under it, and so broad I could not get around it." I must take it up. But here are many of the patrons of your school. What will they say? Just at this point, brother S., our minister, called me by name, to come to the altar and pray. Awful moment, upon which hung my eternal interests. I thought, decided, and went. And, glory be to God, I was blessed in the deed. After prayer was over, I arose and confessed my sins and received much strength. Felt a small degree of peace restored. From that time I went forward, endeavoring to do all my duties, grew in grace, and again saw the need of entire holiness of heart, "without which no man shall see the Lord." Soon after this, God called me to preach. This was a great trial to me; but after a few months' struggle I got the victory over the tempter and received license to preach. Seven years ago next July, I was received on trial in the Black River Conference, having travelled one year previously, under the Presiding Elder. O how many times the good Spirit has visited me since I began to preach, with the most cutting convictions of the want of entire holiness, and for the



many defects of my ministerial life. I have ever viewed entire conformity to the will of God the most essential qualification of the gospel minister. Of what avail is it for the professed ambassador of Christ to urge entire holiness of heart and life upon his flock, when he, the shepherd, is destitute of the holy prize himself? Will not his flock, his conscience, and his Bible say, "Physician, heal thyself?" Will not the more intelligent part of his congregation most easily discover the defect, and say within themselves, sir, we would see Jesus, give us the practical part. It would be too tedious to relate in detail. I can give but a sketch of my experience of perfect love. O praise thy God, my happy soul, for his marvellous condescension, his amazing love to thee. O how good is the Lord, and how gracious is our God.

At a camp-meeting upwards of three years ago, in the Herkimer district, through the labors of one of God's dear ministers, I was powerfully convicted for this blessing. And while listening to a discourse, coming from an overflowing heart, my feelings quite overcame me. I fled from the stand, and sought a retired place to weep. Here I sobbed, vowed, and promised the Lord that I would make a full surrender of my little all to him. Perfect purity of heart, inward holiness, was the thing I mourned for. For several months I preached the doctrine, and tried to seek the blessing. But by being removed to another circuit, where religion was at a low ebb, and having a colleague who did not profess the blessing, I soon gave up seeking it with the necessary zeal, as a specific blessing, and fell into the popular error of seeking it as a gradual work only. Time passed on, and I attended another camp-meeting. Here the blessed spirit met me again. But I refused, and it soon ceased its powerful work of conviction. After I had moved and settled on my next charge, I was most powerfully aroused to the subject again, by reading the life of William Bramwell. So pungent were my convictions for the blessing of full salvation, that I actually laid the book aside, for fear I should not be able to preach on the Sabbath, this being on Saturday. O what a perfect unwillingness there was in me to surrender myself up to this work. I saw that if I obtained this blessing I should have to profess it before the world. And O, the cross! The enemy often suggested, also, if I got it I could not retain it. O, I did not then consider, as I do now, that I needed it to keep me. But glory be to God, the day of perfect love was beginning to dawn on my spiritual horizon. Not long after this I attended another camp-meeting, near the village of R. C. The meeting progressed very well. But there was nothing peculiar in my case, till near its close. And my greatest fear was that the meeting would break up and leave me without the blessing. But



my Savior had appointed otherwise. One of God's flaming ministers was sent upon the ground to herald to us the joyful news of a perfect redemption in Christ. This was just the thing. The word from him came home to my heart in peals of thunder. I withered and melted under the devouring blaze of God's pure unadulterated truth. My heart was thoroughly broken up. I cried, "I yield, I yield." I can hold out no more.

"I sink, by dying love compelled,  
And own thee conqueror."

We went from the droppings of the sanctuary all in tears, to the tent for a prayer meeting, and a powerful time it was.

"God came down our souls to greet,  
And glory crowned the mercy seat."

Some fell in the midst of shouts of praise, while others were crying for mercy. I was made better, but yet I was not what I wanted to be. On Friday evening, the last great day of the feast, Jesus appeared. And though we did not go up into the mountain, yet we prayed all night in our tent. That night I was enabled to place all upon God's altar; and after a sore struggle, I was emptied of all sin. But through unbelief I was not filled with the fullness of God. From that time, a marked change was discoverable in my whole manner of life—particularly in my preaching. God led me directly from my old systematic course into a strain of preaching of an almost entirely practical nature. For two or three months after this, I was not perfectly established, purely for the want of correct views of simple faith. Now I had the evidence clear, then by doubting I would lose it again. And then I would weep and pray till I obtained it. At last, glory to God, after being able to reckon myself dead to sin through the day, in the evening, while reading the hymn, page 302, before preaching faith comprehended a perfect Savior. O the heaven of love my soul then entered. Not ecstatic joy, but a silent heaven of love. I had had the same witness before in kind, but never so full, clear, and powerful. I exclaimed, "My beloved is mine, and I am his." After Bro. S. A. concluded his sermon, I arose on the Rock, a witness of perfect love. O how glad and thankful was I, that my poor soul was now in the clear element for which it had been panting so long. Glory to God in the highest. O how truly can I say my heart is fixed, my heart is fixed. But O what have I enjoyed since! Streams of purest salvation. My happy soul has settled into the perfect assurance of faith. My peace, for a long time, has been like a river.



This moment I have the clear evidence. All is glory and peace. Heaven is mine, Jesus is mine. All things are mine. O how I love to preach it, and pray it, and live it. How clear the way of simple faith. All is by faith. I have had many trials since that blessed hour. But not one too many. All have worked for my good. How sweet the Bible—its promises are sweeter than the honey in the honey comb. "It has God for its author—salvation for its end—and truth without any mixture of error for its matter!" Glory be to God, we shall soon be with Jesus.

These last remarks are the result of two years' sweet experience in the highway of holiness. Amen.

Yours in the bonds of a perfect gospel.

Oct. 12, 1847.

A. R.

For the Guide to Holiness.

### "THE LIGHT OF EXPERIENCE."

SAID a beloved minister to one who asked for light on the subject of holiness, "No light is like unto the light of experience." It is indeed the light, the meridian evidence which puts darkness and doubt to flight. It is the only light which will satisfy Christian hope and faith. The most illiterate child of God, while possessed of an experimental knowledge of sins forgiven, cannot be reasoned out of that belief or that experience by all the science of the world combined; in this light he stands,

"Like an iron pillar strong,  
And firm as a wall of brass."

But this light, in its most exalted and refined sense, is to be found only in holiness of heart, or "perfect love." When this is attained, its possessor becomes more especially established against the powers of darkness—"spiritual wickedness in high places,"—and the devices of a tempting devil, who may be termed the prince of these powers. Those Christians who neglect to seek and live in the light of holiness are poorly qualified to stand against such opposing influences; they are too much like Sampson shorn of his strength, they are measurably powerless, and become an easy prey to their spiritual foes.

Another class of Christians who have once enjoyed the clear light



of experimental holiness are doubly guilty in their wanderings on the dark mountains of sin and unbelief. The mental conflicts, sorrows and struggles of such persons seem more severe than those experienced by others. They frequently long, with feelings of intense solicitude, for a restoration to their former position. Sometimes they seem to come very near gaining it, but, like a shadow, it eludes their pursuit. The following poetical stanza expresses their state.

“With outstretch’d hands and streaming eyes,  
Oft I begin to grasp the prize;  
I groan, I watch, I strive, I pray;  
But ah! how soon it dies away!”

Perhaps there are scores of individuals, numbers of them ministers of the gospel, within the knowledge of the writer of this description. They are good meaning souls, exemplary in their lives, but alas! are continuing from month to month, in the same unenviable, unpleasant state.

Now, at the commencement of the new year, permit the writer to suggest to such souls to “pitch their tents on new ground.” Cut off the right hand, pluck out the right eye, if need be, and stand forth the clear, the decided witness for God, that the blood of Jesus, in the present tense, cleanses from all sin. The light of this experience is what we all need to make us useful here, and what we must all have, if we would see our way clearly through the dark valley of the shadow of death. The Lord bestow it in rich abundance upon the writer and reader of these lines.

B. S.

JAN., 1848.

For the Guide to Holiness.

## TO PARENTS.

FATHER, do you send your son to college to train his mind to habits of close, deep and correct thinking? Do you furnish money, allot time, and place him under the care of the professor of law or medicine? You have an end to accomplish, and all the means you furnish for your son are designed to effect that end. It is to fit him to gain a living by that profession. Now, if any cause defeat that



end, any cause within the control of your son, whatever may be his plea, that it was inconvenient to apply himself so closely, that too great a tax upon his care or profligate pleasures would have followed the necessary devotion of time and energy to carry out your design and accomplish the end—your design is frustrated, the end lost, your son irreparably injured, you are mortified, nor will your kindest thoughts wipe out the conviction in your mind that this error deserves your reprehension.

For what has God given men an existence, a day of probation, and the means for moral improvement? The great object of our heavenly Father is to fit us for the possession of the highest possible state or degree of holiness, and the highest possible enjoyment of happiness. And we defeat that great design in part or whole, when any cause, of whatever seeming importance, is permitted to arrest or divert us from the one only effort to become as holy as possibility permits.

What will be our thoughts in that first hour, when the disembodied spirit shall stand and measure, at a glance, the realities of the spirit world, and the bearing of our acts here on our interests there. I feel assured that the spontaneous burst of the soul's inmost language will be, "Nothing is worth a thought." No, if earth were a mass of gold, we would not stoop to pick it up. And our language would be that the whole bubble, earth, is far too poor to deserve a thought, act, or word which would in the least dispirit or weaken our enterprise after the highest state of purity. We have no business with the world which will defeat God's great aim in our destiny, and I have no hesitancy in saying, we have only need to go and stay one half hour of time to see our untold interests now at stake, to be convinced that no language can be extravagant which depreciated the whole world, with all its trumpery and glory, when its whole value offers the price which detracts one atom from our heavenly interests.

R.

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For the Guide to Holiness.

### CAUSES FOR GRATITUDE.

REV. SIR:—Having been a subscriber to your valuable Guide to Holiness, and for one year been a sharer in its benefits, I would record here, with gratitude to the Giver of "every good gift, and of every perfect gift," that in all of the twelve numbers which I have received, not



one of them but has been a blessing to my soul, while perusing its soul-reviving contents. And although I have been a professor of the blessing of perfect love for some time, and I trust, also, a possessor, yet in reading those numbers, especially some of the articles contained in them, I have been greatly excited to seek for, and encouraged to expect greater and higher attainments in holiness. For one, I would embrace this opportunity of bidding you go on in your labor of love, blessing and being blessed, until all the ends of the earth shall see the salvation of our God. You will please accept the enclosed dollar for the Guide another year, and send it to Kingston, Lucerne Co., Penn., instead of Pittston, as before.

Yours in love.

*Kingston, Lucerne Co., Penn.*

J. MACFARLANE.

Defiance, Dec. 30, 1847.

Dear Bro.—I cannot better express my gratitude to you for your liberal offer, made in your epistle of the 3d, nor the willingness and pleasure with which I accept your invitation to give my mite of influence in circulating the "Guide," than by sending you the enclosed subscribers. May I say to you that there is no work in which I am more interested and delighted, than the spread of holiness—to increase which, may the "Guide" long live under the influence of the Holy Ghost, to bear its testimony against indwelling sin, and to direct those who sigh for purity to the power of faith and the fulness of Christ.

Its contributors have evidently been baptised with an unction from the Holy one, for their testimony comes with the freshness and power of *living* witnessess. But you need no encouragement from me, far off and unknown. May the Deliverer from "all iniquity" incorporate *His will* as a part of your being until you are brought to ascribe to him glory and praise through eternity, when may we meet to say, as we do now, that "God is all in all."

Yours in Christ,

W. S. LUNT.

A holy person often does the same things which are done by an unholy person, and yet the things done in the two cases, though the same in themselves, are infinitely different in their character. The one performs them in the will of God, the other in the will of the creature.—*Upham.*



# GUIDE TO HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 6.

EXPLANATIONS OF THE RELIGIOUS STATE DESCRIBED AS UNION WITH  
THE WILL OF GOD.

ONE of the expressions for the highest religious experience, is,—*union with the will of God*. The fact corresponds with the expression. Such union, when existing in the highest degree, cannot be less than holiness.

2. The question necessarily arises, How shall we know when we are in such union? This is a question of the highest practical importance. The following statements and principles will perhaps aid in determining it.

3. We proceed to remark, then, we are so constituted, that we must *necessarily will something*. In our conscious moments, whether we are physically in action or not, doing or ceasing from doing, enjoying or suffering, there is always, and necessarily, an *act* of the will, a *volition*. And of course, as we must always will something, the will is always in union with something.

4. It follows, consequently, as there are but two moral centres in the universe, the centre which is *God*, and the centre which is *ourselves*; that, during every moment of our conscious existence, our wills are either separate from God or are united with God;—that, in the acts of the will, we must either will *with* him, or will *without* him. There is no third supposition.



5. But in order to understand this fully, it should be added, there are two forms of union of the will, characterized by the antecedents on which such volitional union, or union of the will, is based; — namely, *moral* union, and *affectional* union. It is the combination of the two which constitutes perfect or holy union.

6. Moral union of the will exists when the will is united with God on moral principles merely, without the consenting and affectionate concurrence of the heart. When a man does what God commands, in other words, does what is right, but does it in opposition to his own selfish desires, he is in union with God *morally*, but not *affectionally*. He, who is in this state of mind, is conscious that his will is in union with God; but he cannot fail to be conscious, at the same time, that the union is imperfect and weak; — that it is not so consolidated, whole, and perfect as it ought to be. He does well, but he does not do *all*. God may be said, in reference to the position of his will, to approve what he is; but he requires him to be *more than he is*. His position is in advance of him, who knows the right but does the wrong; — but he falls behind him, who knows the right and not only does it, but *loves* to do it. Nevertheless, he has reason to be thankful that he has life even in his conscience. God, who witnesses with the deepest interest the conflict which he experiences, will assuredly sustain him and give him the victory, if he joins prayer and faith to perseverance.

7. The union of the will, which has just been described, becomes consolidated and perfect when we add the concurrence of the affections to the supports of the moral sense. It is this union which we have denominated *affectional*. In order, therefore, to that union of the will with God, which is synonymous with sanctification, the action of the will, in harmonizing with God's will, must rest upon the two-fold basis of the *approbation of the conscience*, and of the *love of the heart*. And when this is the case, our consciousness, which vindicates not only the nature of our feelings, but also the *degree of their strength*, assures us that the union of the will with God has become consolidated and perfect.

8. Hence we are enabled to lay down the general principle, that the union of the will with God is perfect when it is based upon the perception of the *right*, sustained by the concurrence of *love*. In any other state of the mind, the harmony of the will with God is more or less obstructed and enfeebled. When, in connection with the moral motive, the obstruction of discordant affections is out of the way, and the affections are in the right direction, the union is such as it should be.

The only exception to this general view exists when the will is perplexed in some degree, as is sometimes the case, by the remaining secret



influences of *antecedent evil habits*. There are some cases of inward experience where this exception should be remembered. The obstruction of perfect harmony from this cause gradually diminishes and ceases under the operation of new spiritual habits.

9. Permit me to ask the reader, who is willing to peruse these remarks, whether his will is united with God? If the answer be in the affirmative, the question will still return, is this union a *consolidated* one, based upon your whole nature, and thus perfect? It is so, if your heart loves what your conscience approves, if your desires cheerfully sympathize with your enlightened moral convictions. A right conscience and a right heart necessarily lead to oneness with God in the will.

But if it be otherwise, if your union with God in the will be a union resulting from the moral enforcement of the conscience without the adherence and support of the affections, it is a union, however real it may be, and however encouraging, which is, nevertheless, weak and uncertain. Much is gained; but much remains to be gained. Pray more earnestly. Believe more strongly. God will not desert you. A. K.

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For the Guide to Holiness.

JOHN SMITH.

BY REV. DANIEL WISE.

I HAVE passed by a field where the soil was inferior and the crop limited. Again, after many days, I have visited that spot of land and have seen it teeming with a luxurious and superior crop. Whence had it gained its later fruitfulness? The skill of the chemist had discovered, and the hand of the husbandman had supplied the elements which were necessary to its productiveness, and those new elements had converted its barrenness into fulness.

It was thus with the devoted John Smith. In his youth, and in his earlier Christian life, he gave no promise of *extraordinary* usefulness. In the later periods of his ministry, he had few contemporaries so successful in bringing souls to Jesus. He became as a fruitful field in the heritage of the Lord. His word fell with unwonted power, and a mighty influence for good attended his labors.

Whence arose this unexpected success?

It came from the source of all power to do good. He sought for and



obtained a complete baptism of the Holy Ghost. When he became a holy man, he began to be an eminently successful minister.

John Smith was a native of Cudworth, England. He was born of pious Methodist parents, January 12, 1794. Religious influence fell at first with no apparent profit on his young heart. He was a profligate sinner until 1812, when God powerfully awakened him, and in reply to a maternal exhortation, he said: "I am resolved to lead a new life."

He kept his resolution, and after suffering the keen agonies of an awakened conscience for a few hours, found acceptance through the blood of the Lamb. Darkness soon re-entered his soul, but he renewed the struggle with success. God again shone upon his heart; and from thence to the "day of his death *he walked uninterruptedly in the light of God's countenance.*"

Mr. Smith laid the *foundation* of his successful career immediately after his conversion. This foundation consisted of a *habit of constant prayer*. Every leisure hour was spent in solemn intercourse with God. As a necessary consequence, his piety became deep and stable; his soul grew rapidly in the likeness of the Creator.

He entered the ministry in 1816. His reputation as a devoted young Christian was good, but as a minister he was thought to scarcely reach a state of mediocrity. But a change soon came over him, and from the *ordinary* man and minister, he gradually expanded into the *extraordinary* Christian, and wonderfully successful minister.

Two influences seem to have been exerted upon him. The first was the *sanctifying power of the Spirit*; the second was the counsel of his personal friend and colleague, John Nelson.

The attention of Mr. Smith was directed to the subject of perfect love very soon after his conversion. He gazed on the blessing with longing earnestness; he sought it, too, with much prayer, but not at first with that self-appropriating faith which brings salvation *now*. It was not until the first year of his experience as a travelling preacher, he entered into spiritual *rest* — his heart was cleansed from sin, and he rejoiced in the sanctification of the Spirit.

It does not appear that he ever lost this great gift of God thenceforward. The motto of his life was "onward." Having attained the fullness of the Spirit, he grew daily into God. He learned to breathe the atmosphere of Heaven; he entered into the designs of God, and spent his ever increasing and enlarging capacities in gigantic endeavors to realize the objects of the death of Christ — the purification of the Church, the conversion of the world.

Still Mr. Smith's life was not marked by those blissful raptures which



characterize the experience of many holy persons. Paradoxical as it may appear, his spiritual life was one of struggle and agony. He was deeply baptised with the baptism of Christ, and that baptism was at once bitterly painful and supremely peaceful. Peaceful, as it concerned his own personal relations to his God. Painful, as it related to his labors for the world. The state of sinners was what filled him with heart agony. Living so near to God, he saw their danger with intense clearness of vision. Hell, to his mind, was a reality; he saw sinners crowding its broad paths, and he wept over them. Sometimes he spent whole nights in prayer for their conversion, leaving the floor on which he knelt wet with his flowing tears.

As might be anticipated, such devotion to God, and such deep feeling for sinners, was followed by remarkable successes in the ministry. An unusual unction attended both his private labors and his public ministry. On one occasion, as he entered a chapel, an obvious sacred influence descended on the congregation — the cause was that he was there employed in a strong mental act of faith for the present descent of the Spirit.

At other times, his hearers would groan audibly under the burden of their sins. Churches long asleep would suddenly rouse themselves and wake to activity under his affecting calls. Wherever he appeared, a spiritual power descended upon the people, and during the later years of his ministry his circuits enjoyed unwonted accessions to their numbers.

Such were the effects of exclusive and entire devotion to Christ and his work, in the ministry of John Smith; and the reflective mind cannot forbear to inquire, whether the same success is not possible to every Christian minister! Would not the same amount of prayer, of faith, of diligent labor, of careful study of human nature, produce the same result! Might not every minister enjoy so high a degree of the spirit of holiness that his word would never fall powerless on his congregation? Is not this much implied in the promise, "*I will be with you?*" It is a great question and worthy of deep study, whether every minister of Jesus may not be at all times a revival minister; and further, if this be so, whether the chief responsibility for the present wide-spread spiritual desolation does not rest on the ministry of the present age.

Mr. Smith owed much of his success to the counsels of that devoted man of God, John Nelson. When he first met with Mr. Nelson, his piety was not matured, his mind was undeveloped, and his aims were indefinite. Happily for the world, Mr. Nelson interested himself in Mr. Smith's character and prospects; he shed the light of his own experience,



as a mature Christian and able minister, on Mr. Smith's heart ; he gently urged him to higher spiritual attainments ; he kindly directed him in his studies ; he impressed him with the true idea of his ministerial vocation, and imperceptibly led him to the adoption of those measures which made him so eminent in the church of God. So important an influence did Mr. Nelson exert over the youthful mind of Smith, that we hazard little in saying, that without it he would, in all probability, have lived and died an ordinary man.

Had we more Nelsons in our church we should have more Smiths. Many a young minister, who now barely reaches mediocrity, would unquestionably rise to the highest ranks, if his aged brethren were to undertake the development of his character. It is lamentably true, that our young men go out into the work with their characters unformed and their powers undeveloped ; and as they go out so they remain, until time and circumstances bring them to their zenith. What they learn, they learn by experience ; for how rarely do we see them kindly taken in hand by the fathers in the gospel, as young Smith was taken and led by the devoted Nelson. We do not write in a spirit of complaint, but we do write in a spirit of profound regret that the practice of taking the young men who fall within their sphere, and endeavoring to form their characters aright, is not more frequent among our fathers than it is. We have now been preaching in this country for some fifteen years, and as yet have never had the first private effort made by an aged minister to give direction to our spiritual, intellectual, or ministerial character : and the Head of the church alone knows how often we have sighed over the want of some such guardian mind, by whose influence we should have been led upwards, and unquestionably kept from many of the mistakes of our past life.

John Smith died young. The angel of death summoned him home when in the prime of life. He was only thirty-seven years old when he died. But his work was done. He had not lived in vain. Thousands of converts attested the utility of his brief existence. His end, after a very painful sickness, by which his intellect was temporarily obscured, was triumphantly peaceful. He died with the smiles of a victorious faith upon his lips.

As already stated, HOLINESS OF HEART was the foundation of Mr. Smith's usefulness. His soul, however, once purified, directed all its energies to one object. The salvation of souls was *the work* of his life. For this he wept, he agonized, he prayed, he studied, he *believed*. The idea grew in proportion as he dwelt upon it, until his soul was wrought up to supernatural energy, as he beheld it in all its grandeur and mag-



nificence. His views of Christ's power to save became so expanded that he preached *without doubting* the application of that power. I PREACH IN FAITH, was his motto. But that faith was maintained only by almost unparalleled devotion to the duty of *prayer*. Thus his faith increased, until he really lived in a spiritual world, and preached more like a visitor to earth than as a man preaching to his fellow men. Is it wonderful that his success was so great? Nay, it could not be otherwise; and whoever would rejoice in John Smith's wonderful success, must walk in his footsteps, and he shall be gratified. O, that God would raise up more ministers of the same spirit.

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For the Guide to Holiness.

## CONFLICTS AND VICTORIES BY THE WAY.

BROTHER KING:—The following thoughts are submitted for the "Guide;" and if you judge them worthy of a place in its sacred pages, you have the liberty to publish them, entire, or in part, as you may think best.

Why despond, O! thou afflicted traveller, tossed with tempests and not comforted? Thy Savior is nigh—his word is pledged for thy deliverance. Though the storm may last long and beat hard upon thy defenceless head—though friends forsake, and wrongs oppress, and difficulties rise like mountains before thee, yet, look up and be calm; fear not, neither be dismayed, for God is still thy Friend. *He* will not leave thee, nor forsake thee. He sees thy tears and hears thy sighs; still trust him and give him thy whole heart, and a complete victory shall very soon be thine. Yes, this moment, if thou wilt make the surrender, thy fears shall be dissipated, thy repinings shall give way to gratitude and praise, and light, and love, and joy shall fill thy disconsolate heart.

The writer, being much alone, and feeling herself under the strongest obligations to live a holy and useful life, and to devote all her energies to the service of God, indulges a hope, that by employing a portion of her time in writing a few thoughts upon her own late experience, she may encourage some laboring or desponding soul to give up its wanderings, let go all, and fall by faith into the arms of Jesus; for there, alone, is perfect rest and perfect safety.

She knows the struggles of a heart impressed with a sense of its own depravity, and longing to be freed from its deep-rooted corruption, and



to be filled with perfect love and perfect peace. She has also realized the triumphant feelings of that heart, when prayer and faith in the merits of Jesus opened heaven, and brought light and love and glory into her benighted soul. She is aware that many have gained this victory, and through unfaithfulness, or want of watchfulness, have let go their confidence and become shorn of their strength. Some remain for years in doubt and conflict, while others sink into a fearful indifference upon the subject. To such, she hopes to drop some useful hints.

She has sometimes thought that God has taken peculiar pains to make her a Christian. The chastising rod has been faithfully given, and she doubts not that it has been given in much love, that she might learn obedience from the things which she suffered. And her prayer has been, "My Father, make me holy, cost what it will." When she has been faithful and submissive, he has been faithful to bless in a far greater degree than was anticipated; and when wandering in disobedience and self-will, she has been chastised and wretched, until she had an assurance that her Father smiled upon his repenting child. She would willingly omit some points in her experience, but a sense of duty urges her to confess candidly her own unfaithfulness, and the unbounded love and mercy of God towards her.

After having realized so many sweet answers to prayer, gained so many victories, and seen so plainly the overruling hand of Providence, causing all things to work together for her good, it is painful and humiliating to her feelings to acknowledge that she should, for one moment, suffer her faith to waver, or cherish a feeling of discontent. But such is the fact. While struggling with trials and difficulties from a very tender source, in an unguarded moment, she was ready to say, "All these things are against me." She stumbled and fell. The Holy Spirit was grieved away by her unbelief, and for two long weeks she was left to grope in sorrow and darkness. No sweet promise was applied to her heart, and it seemed to her that she was given over to the buffetings of Satan, to be sifted as wheat. She wept and prayed much, but her prayers did not avail, because they were not in faith and humble submission. Self-will was still permitted to occupy a place in her heart; and not until she again laid *all* upon the altar did she find access and perfect peace. She felt that she would gladly give up her ease, her friends, her reputation, and every thing else, to have the sweet witness of her entire acceptance again restored to her heart. And no sooner had she made this surrender than she found herself in the immediate presence of her smiling Father, her loving Savior and Holy Comforter. The great deep of her heart was broken up, and she again triumphed in the Redeemer's blood.

A few extracts from her diary will show more fully the state of her mind about this time :

## DIARY.

*August 29th, 1847.*—For about two weeks, I have been laboring under sore trials and conflicts. My faith and patience have been severely tried ; and I have had an humbling view of my own weakness, and the deep depravity of my nature. I see more and more the necessity of looking steadfastly to Jesus—of keeping my mind staid upon him, and taking refuge in his blood from the storms and difficulties of this ungodly world. If wrongs oppress, I must bear them with cheerful submission, and keep my mind staid upon Jesus, determined to bear all things for his sake ; and trusting in his merits for present, full salvation, and complete victory over every besetment. I must lay my burden at the feet of Jesus, and present my cause at a throne of grace, believing that all things shall work together for my good. I must watch and pray, lest I enter into temptation. I must be always at my post, ready to perform any duty, however painful, or opposed to my feelings. I must live in the constant habit of self-denial. It must be my constant aim to live a holy, blameless, and useful life ; to do and suffer the will of God, and to seek for happiness in him alone. My Father, help me. Save me from unbelief,—that frightful monster. Oh ! help me to confide in thee with my whole heart. Lord, I *do* believe, help thou my unbelief. O ! why should I ever doubt, after all that thou hast done for poor, unworthy me. How dishonoring. Father, forgive thy poor, weak, repenting child, and wash me in the precious blood of Jesus from every stain which sin has made.

*Sept. 5th.*—“ As a Father pitieth his children, so the Lord pitieth them that fear him.” He has heard my cries. He has regarded my tears, and has caused my peace again to flow as a river. Praise the Lord, O ! my soul, and forget not all his benefits. I should have been more watchful. In my trials I should have kept my mind staid upon God ; and having done the best I could, I should have left the result with him, trusting in his promises. Then my peace would have continued to flow as a river. But in an unguarded hour my faith wavered, and I felt that I was shorn of my strength. The Holy Spirit was grieved away—the witness was gone—I no longer felt the abiding presence of my Savior ; and for two weeks my heart was filled with inexpressible grief. On Friday morning last, I awoke a little before day, deeply impressed with my situation. I felt that I would willingly give up all I possessed, endure the scoffs and frowns of the world, and be a beggar all my days, to feel again the sweet witness of perfect love in my heart, and my en-



tire acceptance with God. I arose and fell upon my knees, and wrestled in prayer for one hour. I felt that I had sweet access, and precious promises were applied to my heart. My tears flowed freely. I claimed the promises, and sung,

"Father, I dare believe  
Thee merciful and true," &c.

These words were then applied to my heart with power : —

"Thy blood can make the foulest clean ;  
Thy blood avails for me."

In a moment I felt that my heart was cleansed, and filled with perfect love. Glory be to God ! the joy and gratitude I felt, are inexpressible ; while a deep sense of my own unworthiness sunk me into the depths of humility. My mind returned to its rest, and my peace again flowed as a river. Let me rest in the bosom of my Savior and feel his gushing blood, and I desire no more.

"O ! 'tis delight without alloy."

The world may smile or frown, it cannot move me.

*Sept. 6th.*—Hallelujah ! The Lord God Omnipotent reigneth. O ! the sweet peace that fills my heart. O ! the sweet gushes of joy that causes my heart to overflow. I have a sweet consciousness that the Father, the Son, and the Holy Spirit, are all interested for my salvation. And having this, what have I to fear ? I most gladly give up all things else for this. The world may have its honors, its wealth, its pleasures ; I am happy without them. My joy is full when my Savior reveals to me his smiling face. I thank God for his chastising rod which has arrested me in my wanderings, and brought me back to rest in his will ; and that I have been enabled to turn from the vanities and vexations of earth with a holy contempt ; and to find in God my satisfying portion—a peace and joy that passeth understanding—and riches unfading and lasting as the mind. It is all of grace—free, unmerited grace. Glory be to God and to the Lamb forever.

A CHRISTIAN PILGRIM.

*Lexington, Ky., Nov. 1847.*

No person can be considered as praying in sincerity for a specified object, who does not employ all the appropriate natural means which he can to secure the object.



For the Guide to Holiness.

**"SOME SIN NECESSARY TO PRODUCE HUMILITY,  
IN ORDER THAT THE CHRISTIAN MAY SEE HIS OWN VILENESS AND LOATH  
HIMSELF."**

SUCH is the doctrine which we sometimes hear. But is it true? Does sin tend to humility, and much less, is it necessary to produce it? The devil, doubtless, sees his own vileness, but is he humble? The angels have no sin, but are they proud? The man Christ Jesus was the very pattern of humility, but was he not spotless?

"But," says one, "that is not the doctrine. It is that fallen man needs to feel sin, else so depraved is his heart that he will certainly be lifted up and fall into pride."

Sin, then, is to be his Savior, is it?

We admit that the man who supposes he is without sin, when his heart is yet filled with corruption, will be in danger of pride. But does it follow that he will be in equal danger when his heart is cleansed? And was not the great object of the death of Christ to cleanse his people from this corruption? Is not this cleansing the essential nature of sanctification? And after this work is wrought, may not the believer expect to find the grace of our Lord Jesus Christ sufficient for him, sufficient to preserve from this as well as every other sin?

Has not God other methods of keeping us where we ever ought to be, in the valley of humility, beside the actual existence of sin in the heart? Are not there other means as effectual as this could possibly be? Let us look.

It must be granted that the more holy an individual is, the more clearly will he see the nature of sin, and the more will he hate it, and the more will he be grieved at its least approach, and consequently the more keenly will he feel the necessity of constant dependence on God. To no other individual is the truth so vivid, "Without me ye can do nothing." Indeed, who feels his own utter nothingness, and his entire dependence like the man whose daily experience teaches that of himself he can do no good thing, and who is conscious that he is every moment fed and feasted by the mere mercy of another?

It is thus that God teaches the Christian humility, and not by allowing him "to sin a little to keep him humble." It was thus that he taught humility to the Israelites. "And he humbled thee, and suffered thee to hunger, and fed thee with manna, (which thou knewest not, neither did thy father know,) that he might make thee know that man



doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord, doth man live"—Deut. 8 : 3. Here evidently he taught them humility by keeping them constantly dependent on himself. Else what connection between humbling them and feeding them with manna, angels' food. Indeed, what sense in the verse?

*Grafton, Jan., 1848.*

T. H. MUDGE.

For the Guide to Holiness.

### TRAVELLING "INCOGNITO."

As it is well known, it is no unusual thing for those belonging to the royal families of Europe to travel in disguise; or as it is familiarly called "incog." They appear as common men, sometimes as the lowest of men, yet are they related to princes. They receive letters written on common paper, and sealed with common seals, yet they may be from kings. They may be despised by those among whom they pass, who look only at the exterior, yet are they on their return welcomed to the palace and associated in the government of kingdoms, and not unfrequently crowned with the royal diadem.

So it is with the Christian. He is travelling in disguise. Poor he may appear now, but he is a joint heir with Jesus Christ. Treated as an outcast he often is, but he is the son of the Living God. Others may not be sensible of it, but frequent are the messages which he receives from the court of heaven, breathing the tender language of affection, cheering by the constant assurance of continued aid.

Earthly fleets and navies of wood may not be sent out to protect him, and to avenge his wrongs, but all the hills around the place where he dwells are full of horses of fire and chariots of fire. He that touches him, touches the apple of His eye. He that would strike him, must first strike through the arm of the King of kings, and Lord of lords.

Awhile he travels, enduring fatigue and despite, that he may complete his education, and then he is called to the house not made with hands, to the inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for him, that he may receive the crown of righteousness, which the Lord, the righteous judge, shall give him at that day.

T. H. MUDGE.

*Grafton, Jan., 1848.*



## THE GOOD WORK IN AFRICA.

WE have received Africa's Luminary, Extra—a large sheet, containing matter enough to make some fifteen pages of the Guide, and all on the subject of Christian Perfection. It is made up principally of letters written by missionaries for mutual benefit, detailing their personal experience, and encouraging each other in the way of holiness.

These letters are interesting, not only because they are on an important subject, but because they reveal the state of mind enjoyed by laborers in a heathen land. We have concluded to publish the whole of the extra, but in several numbers of the Guide. And here follows the first division :

## CHRISTIAN PERFECTION.

THE following letters were written by persons employed as missionaries in Liberia, for their mutual spiritual benefit, without any idea of their publication. Believing their publication would promote and increase the hallowed flame of piety to God, and Christian philanthropy towards men, we solicited the privilege of giving them to the world through the medium of the press. The authors reluctantly yielded to our entreaties; hoping that while they took up the cross of exposing a private correspondence to the criticism of the public, they would thereby “confess Christ before men,” as a present, willing, ready, and almighty Savior.

These letters have done good, both to their writers and readers; and we rejoice in the privilege of giving them a little more scope for usefulness. The subject upon which they treat is unquestionably, of all others, the most vital to the interests of the church, forasmuch as only the “pure in heart shall see God.” We sometimes hear it remarked, “much has been written upon the subject of holiness, to little purpose.” Admitting it; is this a good reason for putting our light under a bushel, or under a bed? There is nothing connected with the atonement, from its commencement to its completion, which should redden the face with shame, or cause the votaries of the cross to hold their peace.

How much is said and written upon commerce, agriculture, politics, philosophy, &c., and to good purpose; and is the subject of *holiness*, among Christians, (whatever may be the course pursued by the men who have their portion in this life,) to beg its way into notice? While we are careful not to cast our pearls before swine, let the followers of him “who knew no sin, neither was guile found in his mouth,” make this subject the alpha and omega of their social and religious interviews.



If the unawakened need "line upon line,—precept upon precept," to persuade them to be reconciled to God; surely the Christian should be urged forward by every moving consideration, in reference to himself or others, relating to this world, or the world to come; until he shall reach the "land of Beulah," and from thence, the land of Promise.

Were our fathers in the gospel influenced by a mistaken or untimely zeal, when they exhorted their junior brethren and sons—"Let us strongly and closely insist upon inward and outward holiness in all its branches!" Did Peter give the subject too much prominence when he exhorted the church in his day, saying, "giving all diligence; add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Whatever conflicting views may be entertained by many sincere, but mistaken Christians, upon the subject of holiness, all evangelical churches admit the importance and practicability of this constellation of graces and virtues. Were we asked in what consists Christian perfection, (we speak now of no other) we could not answer more appropriately than by saying, the practice of what is above enumerated. Were we asked again, who is a perfect Christian, or a "perfect man?" Could we point to one in whom those graces "abound," we would say—"by their fruits ye shall know them."

We have said nothing about faith, but this is necessarily incorporated in all our Christian course, the first, though not the primary virtue. We can neither obtain or enjoy holiness, without living by faith on the Son of God.

We send out this correspondence in an extra; not having space in our regular monthly. We have suppressed names and places at the request of the writers. The subject is all which is deemed essential.

May holiness to the Lord be the motto of all who name the name of Christ; and may the publication of this correspondence contribute, in some good degree, to this most desirable result.—Here follow extracts, exhibiting views of some of the writers on the subject of our solicitation.—PUB.

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Sept. 9th, 1847.

In regard to the publication of letters, your expression of the belief that it would "glorify God," leaves me without any choice. They have been written in the spirit of self-sacrifice; the enemy has met me with the suggestion, that I had better not write, it would do no good;—feeling that this was from the tempter, made



me apply for aid and wisdom to him who is the strength of the weak. I have never written with so much diffidence, and never was so sensible of the teachings of the Spirit. Every letter has been a subject of prayer. Having thus been written, they are not my own, as I am not my own; I have given myself to God; and will not, knowingly or willingly, withdraw any part of the sacrifice.—And without saying anything about defects, which must be apparent to *all*—I leave it to your judgment, and will only say, if you can find but one sentence in any or all my communications which will glorify God, you are at liberty to publish it. Let all the world know “the riches of his grace:”—let all the *world* know that “the Son of Man hath not only power to forgive sins, but to cleanse from all unrighteousness.”

Sept. 13th, 1847.

With regard to your proposition to publish extracts, I can only say that I belong to the Lord, and desire that all my works may be so wrought in God, that I may offer them all to him, having them purified, and made acceptable through the atonement of the blessed Savior. As you express a belief that the publication would “glorify God,” I, of course, have no right to say no, \* \* \* I am often compelled to yield my own selfish views and feelings to a sense of duty. The command of God, not self gratification, must rule me; and, as you remark, he has commanded us to “let your light so shine before men that they may see your good works, and glorify your Father in Heaven.” I understand this to mean the reflected light which we borrow from him, not any temporary blaze of our own kindling. If his Spirit shines clearly upon any soul, showing the way of full salvation, which is Jesus Christ, it seems to be the duty of that soul to try to lead others into the same holy, happy way; and whether this duty is performed by writing, or speaking, it seems to me indifferent, if only the desired result is effected—the salvation of souls. Therefore I dare not refuse my consent to such *extracts* as will glorify God, being published; for the feeling and sentiment of my heart is,

“O that the world might taste and see  
The riches of his grace.”

If, after a careful and *prayerful* examination of these letters, (for I do not wish any word of mine to go before the public without the Divine sanction,) you still think the publicity of any part of my letters will promote the great end you propose, then I will thank you to suppress names, &c. as you have suggested.



## No. 1.

Aug. 7th, 1847.

Dear,—I have been wishing to write you every day since I was able to sit up, but the many admonitions I have had to be prudent, and the necessity I feel of this myself, has prevented my writing until yesterday.

I am glad I know something about African fever, \* \* \*  
 \* \* \* \* \* for I think it has done me good. I do not feel the air so sensitively as I did before, especially when it is damp. It has seemed to attach me to the place, in short it has made me feel at home. But, besides this, I have received rich spiritual blessings while on my sick bed. I had become somewhat dissatisfied with my present enjoyments, as they were less than they had formerly been. I had to some extent felt the cleansing influence of the blood of *Christ*, and I could not be satisfied without its sensible and constant application. During my short illness I had much religious conversation with —, which greatly encouraged and strengthened me, until I was enabled by faith to apprehend *Christ* as my whole, my complete *Savior*, to renew my consecration, and cast myself with full confidence on *God* as my *Father*, believing he would keep me, at *all* times, from *all* sin. From that hour I have been able, through assisting grace, to keep *all* on the altar, and now sweetly realize that “The blood of *Jesus Christ* his Son cleanseth from *all* sin.”

My heart is filled with gratitude, and my mouth with praise : —Yet I have no overwhelming, no extatic joy, but deep, abiding peace ; a sense of purity, sweetness of spirit, and a permanent *rest* in *God*.

Let me invite you, earnestly and affectionately, to seek a more intimate acquaintance with *Jesus*.—You often find the visits of his Spirit sweet and cheering, consoling and comforting, especially in time of sickness or discouragement ; how much *stronger* consolation will you find when he takes up his abode in your heart, makes it his *home*, drives out every enemy, expels *every* root of bitterness, and takes *full* possession. I would that *all* who love our Lord *Jesus Christ*, loved him with *all* the heart. \* \*

## No. 2.

Sept. 6th, 1847.

Dear.—We are happy to learn that your health is still improving, and that you are again able to engage in your delightful employment.

It matters but little how we are situated, or where we labor, if



we have the assurance that we are where God would have us. I am fully persuaded our happiness does not depend upon outward circumstances. Could we have at our command all the wealth earth could afford, without the blessing of the Lord we should be miserable ; but,

“ A prison would a palace prove,  
If *Jesus* would dwell with me there.”

Yes, if we have “ fellowship with the *Father*, and his Son *Jesus Christ*, whose blood cleanseth from all sin,” then we enjoy real happiness,—peace, which the world is a stranger to ; this, dear L., you know by blessed experience.—May you still press forward until you gain the summit of all your wishes, a rest in God, a home in heaven !

I feel grateful to you for your kindness in writing to me when you did, upon a subject which to me was deeply interesting ; it has tended in a great measure to strengthen the resolutions I had previously formed, to be “ wholly the Lord’s.” Suffice it to say, after counting the cost, I resolved, in the name of the Lord, to lay all upon the altar, for time and eternity ; I was enabled to do so, and through the merits and efficacy of the blood of the atonement I felt that the offering was accepted, and that I was the Lord’s.

Since that time I have enjoyed a deep and abiding sense of his presence, peace with God through our “ Lord *Jesus Christ*.” And I can now say with the sweet singer of Israel, “ O God, my heart is fixed, I will sing and give praise, even with my glory.”

I feel that I am under the deepest obligations to love him with my whole heart, and to devote anew my life to his precious cause. Oh ! how should I guard every word, every act of my life. May I be enabled to keep the “ door of my lips, that I sin not with my tongue.”

“ Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee,” has been the promise full of comfort ; I hang upon the promises of God, they are my meat and drink.

I hope my dear——will pray for me, that I may be “ steadfast, unmoveable, always abounding in the work of the Lord.”

Yours of Sept. 4th has just come to hand. I cannot, through the medium of the pen, convey to you the feelings of my heart ; love, joy, and gratitude fills my soul. I feel unworthy of so much kindness on your part, for the interest you have taken in my spiritual advancement. May I never be so ungrateful as to cease to pray that God would abundantly reward you for your labors of love. I thank God, that he has given you such a *clear* witness of his power to save from all sin, and that you were kept in “ perfect



peace" during your recent illness. He has set you as a "seal upon his heart, a seal upon his arm," and engraven you upon the "palms of his hands."

I am sure that my afflictions have been to me a great blessing. "When mercies cannot draw, he by his judgments moves."

Undoubtedly, he saw it necessary in my case, and now I can say with the poet,

" Lord, in the strength of grace,  
With a glad heart and free,  
Myself, my residue of days,  
I consecrate to thee."

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No. 3.

Sept. 3d, 1847.

Dear S.,—Your very kind letter of yesterday came to hand this evening. Tears of gratitude filled my eyes while I read it. O! "what shall I render unto God, for all his benefits!" His loving-kindness and tender mercies are so richly bestowed on one so unworthy, so undeserving the least favors.

Since I last wrote you, I have enjoyed a continued sense of the Divine favor, I have peace with God through our Lord Jesus Christ—peace, sweet peace of mind, a sinking out self into God—in short, a *rest* in God. My heart is melted with gratitude, while love and peace fills my soul.

I hope, S., you will assist me with your prayers, that the Lord may confirm and establish my soul; that he may maintain what he has wrought for me, and never suffer any thing to rob me of my enjoyments, or impede my progress in my pursuit of higher attainments.

The Lord deals tenderly with me; if at any time I am tempted to doubt, he supplies me with some promise full of comfort.—O! how sweet, how full, and how encouraging were the Savior's words to his disciples: "My peace I leave with you, let not your heart be troubled, neither let it be afraid."

I hope sister — will write if she is able; letters from you will be prized at all times. My love to sister —. I would write her now, but Mr. — leaves in the morning; please let her see this.

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The rays of the sun shine upon the dust and mud, but they are not soiled by them. So a holy soul, while it remains holy, may mingle with the vileness of the world, and yet be pure in itself.

“MEMOIR OF WILLIAM G. CROCKER, *late missionary in West Africa among the Bassas, including a history of the Bassa Mission*, by R. B. Medbury, Newburyport, Mass.; Gould, Kendall & Lincoln, publishers.

The work, of which the above is the title, is written by Mrs. R. B. Medbury, wife of Rev. Mr Medbury, of the Baptist church in Newburyport. We are much pleased to see it. It is an appropriate and just memorial, written in a candid spirit, and in a simple and correct style, of one whose life was signalized by fervent piety and devoted labors. The subject of it was a native of Newburyport. At twenty years of age, after various exercises of mind, which indicated the presence and converting power of the Holy Spirit, he joined the Baptist church in that place. In order to prepare himself for those missionary labors to which his mind seems to have been directed soon after he became personally interested in religion, he spent a year at the academy in South Reading, and pursued his studies subsequently at the Theological Seminary at Newton. He selected Africa as the place of his missionary labors; and on the 11th of July, 1835, sailed from New York for that suffering and benighted land, in company with some other missionary laborers.

It is not our purpose, however, to enter into the particulars of his life. But we cheerfully recommend the judicious and valuable work of Mrs. Medbury to those who wish to know the interesting story of his toils, sufferings, and spiritual triumphs, and we may properly add, hope that its perusal, while it awakens and enriches their own hearts, will tend to revive among Christians a renewed interest in the religious wants of Africa.

Mr. Crocker evidently sympathized in those higher views of present Christian experience which it is the object of the Guide to illustrate and confirm. The following is an extract from his journal :

Dec. 5. “Have had precious seasons this day in prayer. Felt that I could join with holy beings above in adoring the infinite holiness of God. The Lord has been very gracious to me of late, in granting me the light of his countenance and helping me to plead for entire sanctification. By his grace assisting me, I am determined to make holiness of heart my grand object of pursuit. To what high attainments may I not be permitted to aspire. The promises of God are full and without limits. They have been very precious to me of late.



Dec. 9. Had a precious season this morning in prayer. Could adore God for his holiness. Felt to rejoice that he required me to love him with all my heart and soul, and that his law condemned every sinful emotion. My heart went out this evening in earnest longings for complete sanctification.

For the Guide to Holiness.

“THE WAY OF HOLINESS—WITH NOTES BY THE WAY.”

THE great demand that is made by the religious public for this little volume, may be taken as a tolerably fair index of its value. Its attracting title, and the neat and finished style in which it is got up, may procure for it a place on the centre table of some ladies, whose hearts are more in the way of show and external appearance than in the “way of holiness,” but of the thousands that purchase the book nearly all desire to be profited by it.

As it very much aided the writer in his pursuits after the “shorter” and “the one way,” probably from this fact, besides its intrinsic value, it will ever remain a favorite of his. In writing, the authoress evidently had before her the glory of God, and the highest good of her fellow-pilgrims to the better land. She endeavors to glorify God and to aid the serious inquirer by letting her light shine on the way along which God led her, till she arrived at the full enjoyments of himself. Each successive step she was called to take is clearly and *scripturally* noted down for the purpose of benefitting others that may desire to travel in the same way. The great power there is in Divine grace to save, is also clearly exhibited, and, after attentively reading the book, one can hardly resist the conviction that God is now offering that grace to him. In the order of God’s Providence, the book was written, it seems, at a propitious period — when the Church was the most in need of it. For if the signs of the times do not give a mistaken indication, a deeper and increasing interest in the subject of holiness has been taken for some time past. There has been more preaching, more writing and more conversation on the subject than formerly. The aggregate number that enjoy the blessing and that are pressing hard after it, though comparatively small, probably exceeds that of any former period, at least in the history of the M. E. church, and affords a blessed light, lifting up its steady and certain beams above the gloom that overshadows her spiritual prospects. The book before us is designed particularly to benefit those that are *in the way to holiness*, and are earnestly pressing for-



ward after the blessing. All are in the way that have experienced the blessing of pardon, and are living without condemnation in Christ.

I call attention to this book, that the serious inquirer may give it an attentive and prayerful perusal, and also to make a few suggestions concerning the adaptation of the work to the wants of the reader.

Although it is designed to do good, yet, like the Bible and other books, it may be read with little or no profit. It is not addressed to the sinner, nor to the luke-warm professor; and if such characters look over its pages in the cold and formal manner in which they live, they will soon find themselves, with regard to religious attainments, far behind the writer, and with the idea that she was one of heaven's favored ones, or was visionary and enthusiastic, they will probably become discouraged, and lay the book aside. The first sentence in the work is a serious, heart-felt inquiry concerning the way of holiness, and in order to understand and enter into the spirit of the writer, so as to be led along with her, it is necessary the reader should have, to a great degree, the same feeling — the same hungering and thirsting after full salvation. I have formed my sentiments on this point by comparing my own experience with that of others in reading the book. When it was first put into my hands, I had for many days been all absorbed in the pursuit of holiness. I read it with the greatest attention: I fairly devoured it. There was at the time a charm and an irresistible power in it that I had never found before in any human production. As face answers to face in the perfect mirror, so my experience and feelings agreed with the first two chapters; and I entered upon the third chapter with the greatest eagerness, but before I had read the whole of it I was left behind the writer, and then I tried to grope my way along in the darkness of inexperience. Onward I read through the fourth chapter, but instead of light, my darkness increased, and I turned back to the first again. I clearly saw that as we cannot without light see with our natural eyes, so without the illuminations of the Holy Spirit we cannot with our understanding apprehend the things of God.

With much prayer, and reading God's word, I commenced my journey with our authoress again, and before I finished reading the book, I turned back a part of the way many times, but was enabled at last, in a measure, by the help of divine grace, to walk in the light as she was in the light. I shall ever remember this as an important era in the history of my religious experience.

One's interest in reading the book will be in proportion to the desire he has to walk in the way therein described. Persons having but little interest in the subject of holiness, have been known to read the book,



or a part of it, without enjoying any particular benefit from it. The book is just what it professes to be—an effort “to guide the *sincere seeker* in the way of holiness.” See the preface. It is not designed to arouse attention where there is none, but to properly direct it when aroused. Instances may occur, it is true,—perhaps many of them—in which there was no particular feeling on the subject till after reading this work, and individuals may then be led by it in the holy way; but such will not generally be the case. The work is often read by the young convert, though its adaptation to the condition of the generality of such is not the most happy. These classes of persons did not fall in with the design of our authoress.

These considerations—the result of observation and experience—induce me to suggest that, should another edition be called for, that our pious authoress would do well to prefix to her book an introductory chapter, calculated gradually to encourage the heart and strengthen the hands of the young convert, and also to “excite in every believer a desire to perfect holiness in the fear of the Lord.” This will not alter the character of the book in regard to those for whom it was written, but by this small addition it will, in our humble opinion, be far more beneficial to other classes. If it would not alter the plan of the work too much, an abridgement of the first five chapters of the part called “Notes by the way,” would be the introduction required. The writer’s eye was not on the young convert particularly, nor the indifferent professor; and when such persons read the book, I would advise that the chapters above referred to be read first. They should be read with much prayer and reflection; and if they are, the reader will be prepared to travel along with our authoress, and enter into the enjoyment of the blessings of holiness. Let me say to all the readers of the “Guide,” procure the book, prayerfully read it, and it will help you on to heaven.

Jamestown, N. Y., Jan. 5, 1848.

H. H. MOORE.

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For the Guide to Holiness.

## AN OFFERING OF PRAISE.

JULY 9, 1847.—I am astonished at the goodness of God to me; one so unworthy. There seems to be such a divine influence of the Holy Spirit surrounding me, as fills me with astonishment and wonder, love and praise. And I am led to exclaim, why is it that the Lord is so good to me?



It must be because of the intercessions of my Advocate with the Father. A question has arisen in my mind,—“Is it our privilege to have fulness of joy at *all* times and under all circumstances?

I have come to the conclusion that it is our privilege to have fulness of *love* all the time, and to rejoice in the Lord always, but it would not be best for us to have *ecstasies* all the time. I don't know as the body could endure it. Such a *weight* of love as my soul has felt at times, it seems as if the soul would leave the body. “O sing unto the Lord a *new* song; for he is good; for his mercy endureth forever.”

12.—Yesterday, Sabbath, was a day of rest to my soul; I was greatly blessed under the word preached by Br Hedstrom from these words, “The sword of the spirit, which is the word of God.”

While he was preaching, these words were applied to my heart by the Spirit, with great power, “Man shall not live by *bread alone*, but by every word that proceedeth out of the mouth of God.” I saw how a *spiritual* soul lived on the word of God, on the promises of God; and these seemed exceedingly precious to my soul. I cried out, “It is the word of God;” It is not the word of *man*, that so often fails, but the immutable word of God.

Yesterday I entered upon the new duties of a superintendent of the “Bethel Sabbath School.” I felt the responsibility to be very great, and cried to the Lord for help and wisdom that cometh from above. I realized all effort is vain without the help of God. O Lord, send us prosperity in our school.

13.—I seem to be surrounded to day with such a consciousness of the divine presence as I cannot express.

There is such intense desire, such deep groaning in spirit after God. O, to be filled with *all the fullness of* God. O, I want to be all shut up in God. The Lord is enlarging my capacities. O, that he would fill them with himself. Nothing less; My God! My God! I covet nothing more.

July 21.—The past week has been a week of rich and precious experience in the things of God. Last Thursday I took tea at Sister Palmer's in company with several devoted friends of Jesus, among whom was the Rev. B. Creagh and lady, Rev. Br. Redford, and sister James, of Mount Holly. We had a precious season in conversation and prayer.

After my return home I spent the evening alone with God. He drew me into a sacred nearness with himself, and gave me great *power* with himself in prayer.

I said unto him, O my father, grant unto me two special requests. “Send out the invitation of thy Spirit and invite thy children to come here to meeting on the morrow, and be specially present thyself. Both of these requests were most gloriously answered.



## ARE YOU A CHRISTIAN?

If so, you have given yourself to the Lord. You have made a FULL SURRENDER. You do not live for yourself.—Chris is your master. Your mind is his. Your property is his. Your influence is his. You are to obey him. You are to live to his glory. You are to deny yourself. You are, if necessary, to die for him.

What! did you give yourself to the Lord, and at the same time withhold your mind, your body, your time, your property, your influence? Did you withhold your heart? Worthless gift! A shell, and not the kernel—a shadow, and not the substance! You are not a Christian. You are a deceiver, and self-deceived. You are poor, and wretched, and miserable, and blind, and naked.—You are not a luminous, but an opaque body. You are a cloud without water—a stream cut off from its fountain. Yours is a dying life—a living death. A Christian! Why, a Christian is one that imitates—that follows Christ—that has the spirit of Christ! Do you imitate Christ? Do you go about doing good? Do you do good to all men as you have opportunity? Christ divested himself of glory—made a sacrifice of himself for you? What sacrifices are you making for him?—*Raines.*

Adversity, in the state of things in the present life, has far less danger than prosperity. Both, when received in the proper spirit, may tend to our spiritual advancement. But the tendency of adversity, in itself considered, is to show us our weakness, and lead us to God; while the natural tendency of prosperity, separate from the correctives and the directions of divine grace, is to inspire us with self-confidence, and to turn us away from God.—*Upham.*

## PUBLISHERS' CORNER.

OXFORD, Georgia, Jan. 24, 1848.

DEAR BROTHER,—Enclosed I send you ten dollars for the Guide. I received the January number, and am much pleased with it, and I am rejoiced that there is such a work published in our country, and that I have the privilege, not only of subscribing for it myself—but of getting others to do so.

I intend you shall hear from me again, for my heart is with you in all your efforts to spread "Scripture Holiness over these lands." May the Lord bless you all in your labor of love.

# GUIDE TO HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 7.

### ON THE TENDENCIES AND DANGERS OF PRIDE OF INTELLECT.

THERE is a pride of *intellect*, as well as a pride of wealth, of rank, and of other things. The man of great powers of intellect, attaches himself to them as he does to other possessions. They are *his*. He loves to have them recognized as such. It is hardly necessary to add, that his attachment to his intellectual powers extends to the *results* of those powers — to his learning, his arguments, his wit, his eloquence.

2. The *expectations* of such a man correspond to his pride. Such are the relations of feelings in the human mind, that he cannot well be proud of his intellect without expecting that others will do it homage. He expects them not only to recognize the greatness of his intellect, but to recognize it as *his* greatness. He and his intellect are one. If you question his opinions, you question him. If you discredit the soundness of his learning and arguments, you discredit him. Self is his god. But his idol takes the form of pride of intellect. If you touch his intellect or the results of his intellect, you touch his god.

3. Such a man does not recognize the true God as the author and director of his powers. If he did so, he could not be proud of them as *his own*. The fact of his pride is the evidence of his spiritual alienation. He claims his intellect as his own, and undertakes to guide it himself. God is set aside. He knows nothing of the import of that delightful promise : — “ The Comforter, which is the Holy Ghost, whom the Father will send in my name, *he shall teach you all things.*”



Or of that other promise, — “*Ye shall receive power after that the Holy Ghost is come upon you.*” John xiv. 26, Acts i. 8.

4. In the particulars which have been mentioned, the truly holy man is the opposite of the natural man. He is not proud of his intellect. There can be no personal pride without an object of such pride in the person himself. He does not recognize his intellect as his own, or the exertions of his intellect as his own, any more than he recognizes himself as his own. In displacing the object, therefore, from himself, and locating it in God, he is grateful for the powers he has, because they are a *gift*—but he is not proud of them, as if they were a private possession. Under such circumstances he cannot be proud. His language is that which is found in the Book of Job: “*There is a spirit in man ; and the inspiration of the Almighty giveth them understanding.*” Job xxxii. 8.

5. The truly holy man *dares* not claim his intellect as his own, because he cannot help perceiving that such a course would be rebellion. In the same spirit of self-renunciation, he dares not *exercise* it as his own, and without God's help. It would be the highest presumption and wickedness. Approaching God, therefore, in the name of that Mediator, through whom alone we can have access, he asks that he may be *guided* into the truth. And this implies, supposing, as we do, that he offers the prayer in sincerity, that, renouncing all self-interest and all the influences of passion, he is *willing* to be thus guided into the truth, whatever it may be. And it may properly be added, that he *is* guided thus. It is not meant, that he receives in this manner all possible truth, because no being has, or can have all truth, but God ; but he has all that truth which is necessary for him. The truth is communicated to him because, in connection with faith, he possesses humility and simplicity of spirit. And he can say, joyfully, in the language of Jesus, “*I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.*” Matt. xi. 23.

6. The expectations of the holy man are just the opposite to those of the man who is in the life of nature. As he has no pride in his intellect, neither in its origin nor its exercises, because they are not of himself, but of God ; so he expects and asks no man's favor for them, and seeks no man's praise. If his powers are comparatively great, and the exercise of them is in any way remarkable, he wishes others to join with him, not in praising himself, but in thanking him, the Father of all true knowledge, who has condescended to enlighten the understanding which he originally gave. All praise of himself, as if he had anything out of God, is exceedingly painful to him, as it ought to be.



7. The man in whom exists the evil of pride of intellect, is desirous of propagating his opinions. He who thinks that his knowledge is *his own*, is apt to be in a hurry to communicate. On the most favorable construction of his motives, his desire to make known his message is a mixed one, — being partly a desire to communicate the truth, and partly a desire to make himself known as the discoverer or author of the truth. *Self* is alive, and is often powerfully operative, when the person who is the subject of the operation, is but imperfectly conscious of it. When the message which he has announced is attacked, the love of reputation as well as the love of truth incites to severe controversy.

8. It is not thus with the man who humbly and sincerely acknowledges that all true intellectual power and all true knowledge are from God. It is a common idea, that he who has anything which is true and good in his possession, is under obligation to impart it to others. This is true — subject, however, to the condition that there is a *time* to communicate, as well as a time to receive. It is very important to know *when* to teach. It is a common saying, (which would not be common if it had not some foundation,) that even the truth is not to be spoken at all times. “*Cast not that which is holy unto the dogs;*” says the Savior. And again, “*I have many things to say unto you, but ye cannot bear them now.*” Matt. vii. 6; John xvi. 12.

At his trial before Pontius Pilate, our Savior obviously had an opportunity to say many important things; but, for reasons which were satisfactory to Infinite Wisdom, he chose to be silent. Unsanctified pride of intellect, prematurely proposing and discussing unprofitable questions, has caused many unhappy dissensions in the Church. Against this evil true holiness, which always implies the recognition of God in all things, alone can guard us.

A. K.

It is one of the surest signs that the natural life still exists and flourishes in us, if we have what may be called an *outward eye*; and, instead of looking inwardly upon our own failings, are prone closely to watch and to judge others. “*Judge not, that ye be not judged.*” One of the first inquiries arising in the mind of a truly, humbled and sanctified person, when he sees another in transgression, is “*Who maketh me to differ?*” And one of the first supplications which he offers is, “*Lord, have compassion upon my offending brother!*”

He whose life is hid with Christ in God, may suffer injustice from the conduct or words of another, but he can *never suffer loss*.



From Africa's Luminary—Extra.

## CHRISTIAN PERFECTION.

CONTINUED.

Sept. 4th, 1847.

Dear — : Although sister — sent yesterday a lengthy reply to your welcome letter, yet I find many grateful feelings which refuse to be pent up within the narrow limits of my own heart.

I feel a poverty of expression, a want of words, when I attempt to express the gratitude that is due to the *Giver* of all good for his great condescension in thus abundantly blessing us ; my soul bows in humble, adoring gratitude before our kind and gracious *Heavenly Father*, for the progress of his work of grace in my own soul ; and for what he has done for those I have confidence to claim as my friends.

Africa's scourge has indeed proved a great blessing to me. I consider the two attacks I have had worth a voyage across the Atlantic. During the last I was kept in perfect patience, in perfect peace : and arose with a grateful, joyful sense of undeserved blessings. The first time I knelt by my bedside, I exclaimed, with a *free* heart, and in the *fulness* of heart — “ *Lord*, I am thine, wholly thine — I indeed feel that I am not my own, that I have no right to do my own will, or choose ways of my own. I believe that I am fully consecrated to the *cause of God*, and to *Africa*. I look upon my future life, (if life should be spared,) as one of toil, suffering, and self-denial ; but I contemplate it with the greatest cheerfulness and pleasure. I would not if I could, “ be carried to the *skies* on flowery beds of ease ; ” I would not be a delicate disciple, but,

“ Bold to take up, firm to sustain,  
The consecrated cross.”

How great the victory which faith in Christ, as our *whole Savior*, gives us ; victory over sin, over self, over the evil propensities of our natures, over our spiritual foes, over the world — and may we not with the Apostle say, “ O *death*, where is *thy sting* ! O *grave*, where is *thy victory* ! Thanks be to *God* who giveth us the *victory* through our *Lord Jesus Christ*.” — This is our glory, that it is through *Him* who died for *us*, and in this alone will we glory.

You doubtless find a sweetness in knowing you are “ *wholly the Lord's*,” that you never found before ; we are now free to serve *God*—for “ being made free from sin, we become the servants of righteousness, have our fruit unto holiness, and the end

everlasting life." Who would not be a Christian? or rather I think you will say, who would not be a whole-hearted one?

Although you had not sensible joy at first, you have probably found before this as much as your heart could well contain; but if you do not "rejoice with joy unspeakable," be not anxious for this; our feelings are of little consequence; faith in Christ all-important. I see more that is desirable in that one word PURITY than all the joyous happy feelings I have ever experienced.— "Blessed are the pure in heart, for they shall see God." My daily petition is, Give or withhold joy, as thou shalt see fit, but make me more like thyself. My aim is to be more like my divine Master, to be assimilated to his character, to bear his image.

I often have such humbling views of myself as a sinner, as to make me wish to hide in the dust before Jehovah, and in speechless awe and wonder adore the riches of his grace in giving his Son to die for such offenders. That the Father should give the Son, that the Son should offer himself for us, is a mystery which finite minds cannot fathom, — even

"Angel minds are lost to ponder  
Dying love's mysterious cause."

Your letter of the 3d inst. has just been received, which increases my gratitude for the peace in which you are kept, and the *rest* you find in God. "Oh, let us sing unto the Lord a new song," for "new favors and new joys do a new song require."

I want to see you very much, and can hardly feel satisfied to write a few of the many things I would like to say. I am glad the ties of Christian friendship are too strong for time, distance, or death to sever; how unlike the friendship of the world, which is based on selfish principles. Christian principles form the only true basis for lasting friendship.

August 19th, 1847.

Dear —: With sincere regret we learned that — is again sick; but hope, through the Divine goodness, it will not be of long continuance, or very severe; that this may not be unto death, but only for the glory of God and your own good. Perhaps you will think me hard hearted to betray a thought that sickness or any other trial may be for your good; but have you not often found it so? Does not each merciful deliverance from any trial tend to increase your faith, and cause you to rely with greater confidence on Him who so kindly, so carefully brings you through? And is not your patience increased by it, and new cause of gratitude discovered in every such merciful preservation through, and deliverance from disease, which sometimes seems to threaten death? And is



not the will subdued, and the natural temper refined and brought somewhat more into the meekness of Christ? By suffering, such it seems to me are some of the kind designs of our heavenly Father toward us, in sending afflictions upon us. For my own part I can say that afflictions rank among my greatest blessings, though they were not joyous at the time, but afterwards it was discernible to myself at least that they had brought me near to my God. Sickness has always been a blessing to me, by the use the Holy Spirit taught me to make of it. Times of sickness have been times of reviewing the past; examining minutely my present state, and of forming resolutions for the future, if life should be spared; and I have risen from the bed of sickness determined to be more a Christian than before.

I was about attempting to write to you to send by — to-day, but his stay was so short, and I so slow in getting about it, that I had not even commenced when he left here; but I thought, as I had not much to write, only some token of friendly remembrance, it would not make much difference if I only sent a message of love to you verbally, and therefore I did so. But after — was gone, I thought I would try to make out a letter to you, to have ready to send by the next conveyance; and as holiness of heart and life has been the chief subject of conversation here for sometime past, as well as uppermost in our thoughts, I feel that I would like to talk with you a little on the same subject — the all-important subject: for it is written, "Without holiness no man shall see the Lord." This subject should gain all our attention till we find ourselves in possession of this precious gem. And is it not strange that any Christian, acquainted with the Bible, and believing all its sacred truths, can rest contented without an assurance of being holy through the precious blood of Christ? I recollect some conversations we have had touching this subject; but I fear too remotely to benefit either of us much, owing, doubtless, to my own dulness in speaking of it; yet I thank God that, though I felt the need of a clearer, brighter witness of holiness in myself, steadily possessed, he never suffered me to lose my interest in it, and desire to enjoy it fully. To the time of —'s visit here, when we all had much conversation on the subject of holiness, in which — was deeply interested; and you know such conversations cannot be wholly lost; and so we proved it, for sister — and myself both found our souls stirred up to renewed diligence in seeking the assurance of faith, which had formerly been given with the Spirit's clear witness; — or, rather I did. I can speak most clearly for myself, for I do not know that — had as much need of renewing as I had.

Conversation on the subject led to more earnest, frequent, deter-

mined prayer, and the Holy Spirit assisted with melting, subduing influences, and gave, as formerly, the sweet consciousness of yielding all I am, or have, or can do, or suffer, to his holy will; acknowledging him as before, when the Witness was given, to have the exclusive right to rule me in every thing.

Perhaps I should mention that fasting, on the last day of the soul's wrestling with God, was joined with prayer. This is a precious means of grace which can hardly be used, joined with prayer, without profit. David says, "I humbled my soul with fasting;" and I have often found it a great help to the obtaining of humbling views of self—and these you know are very proper for such fallen, helpless, and sinful creatures as we are; altogether sinful in ourselves, and wholly dependent on him, against whom we have sinned to be raised from the degradation of our sins and sinfulness. O! how adorable is the great Author of our existence and our redemption. How can we think of doing less than giving to him all our hearts, and serving him with our powers through all our lives; nor think we do any great thing then: it is but our bounden duty, a debt of gratitude. But O! how little, — how very little do I for the glory of God; it seems to me almost nothing. This is my greatest trouble, that I am so nearly useless in the world. It is delightful to be employed for God; there is a spirit in religion which makes the Christian love to be active in doing good; it allows of no indolence of life; I desire to see some good results from all my labors, but this too I must resign, with all else, to be willing to be any thing, or nothing for Christ's sake,—to be esteemed or despised, is the point for me to abide at, if I would be holy. No selfish feeling must have any predominance. We are told, you know, to let the mind be in us which was in Christ, and he was despised and rejected of men;" and yet he took it all patiently, committing his soul to him who judgeth righteously; and so shall we be able through grace to do, when all our souls are made alive to God, and dead to the world—when our whole being, soul, body, spirit, become sanctified to God by the cleansing of Jesus's precious blood, and the indwelling of his Holy Spirit; and then in what an even stream will life flow, the soul being staid on God, will not be greatly disturbed by the changes that Providence appoints or permits to take place in our situation or circumstances. The soul then will have but one anxious desire relative to earth, and that will be for the advancement of the Redeemer's kingdom.

Dear —, may I ask, without presumption, what are your views now of entire sanctification or gospel holiness? I remember what view you once told me you had of it, but said your mind was then changed concerning it? May I ask how much changed



is it by this time? have you embraced it with all your heart, so as to have no other will but God's, and to live in the constant light of his countenance! If so, you are happy, and your happiness is of a kind with which no stranger intermeddeth.

Will you allow me to suggest that it seems to me that your station peculiarly requires you to be holy, on account of the influence of your example on others; and can it be possible that example can be too pure or too elevated in the scale of piety? I think I hear you say, O! no. Well, then, let us follow close to Jesus, patterning after his example, in all that is imitable. I hope — is already far in advance of the one who now humbly and feebly attempts to express some broken thoughts on the duty and effects of holiness, and that when you next write to me you will tell me clearly of your own experience of the cleansing power of Jesus' blood, and the sanctifying influences of the Holy Spirit on your own heart; and so we may be helpers of each other's joy. \* \* \* \*

And now such as I have accomplished will you accept, considering the intention, and looking charitably at its imperfections, and especially pray for me.

Affectionately,

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Aug. 27th, 1847.

Dear, —: Words cannot express the gratitude of my heart for the kind concern and deep interest both yourself and dear — have taken in our temporal, and in particular my *spiritual welfare*. I am sure it must have required a strenuous exertion on your part, situated as you are, to redeem time sufficient to write so lengthy a letter.

When —'s letter came to hand, I was confined in bed, but I felt it was for my good. My mind was troubled, especially, in the former part of my sickness — a painful degree of uncertainty rested upon my experience; I felt that in almost every thing I had come short of the glory of God. Indeed, I felt dissatisfied with *every thing* I had done. Yet at that time I cherished a hope, that through mercy I should yet enjoy the smiles of my heavenly Father, and in this I was not disappointed. On the Sabbath morning during my illness, I had some indication of his favor. I enjoyed a sweet, calm, and peaceful frame of mind through the day. And arose from my bed resolved to be more a Christian than before."

The Tuesday previous to my illness, — related his experience of "entire consecration to God" in class, which was very clear and satisfactory to my mind, and I think profitable to the whole class.

From that hour I determined in my own mind to strive for the same blessing. And I believe my late affliction was permitted by



my heavenly Father for the purpose of bringing me nearer to him ; and while my mind was intensely engaged on the subject, I received sister ——'s kind letter, which contained an interesting account of her religious experience, accompanied with an affectionate invitation to me to seek a more intimate acquaintance with Jesus, which had a tendency to strengthen my resolutions, and encouraged me to hope that I, even I, might, through the power of Divine goodness, be brought to enjoy like *precious faith*.

I read the life and diary of Mrs. Mary Cooper, Lady Maxwell, The Way of Holiness, and a part of the life of Rev. David Stoner ; all of which were rendered a blessing to me. During that time was taken dangerously ill, which required my attention, but did not draw my mind from the grand object of my pursuit ; it only served to show me more clearly the necessity of yielding my body, soul, friends, my time, talents, and every thing I counted dear, as a living sacrifice to God. I was enabled to leave all in the hands of my heavenly Father ; firmly believing he would do right.

After having attended church last sabbath without receiving any particular change, I went to my room and bowed before God, and from the fullness of my heart made my request to him ; pleading the merits of his dear Son, and in his name endeavored to consecrate myself, unreservedly, for time and eternity, as a living sacrifice to God, with a fixed purpose of heart to be wholly the Lord's.

I felt an humbling sense of the Divine presence, and felt, too, that my prayer was heard and the sacrifice accepted. His promises were applied in a peculiar manner to my heart. This in particular, " And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us." And his will is, even, " our sanctification." " And if we know that he hear us, whatsoever we ask, we know that we have the petitions we desired of him." I have no particular joy, but a trust in God, a firm reliance on his word—which to me is a " strong tower,"—and his requirements, oh ! how reasonable : " Be ye holy, for I am holy." Would it not be base ingratitude to withhold any part of our heart ? Most base !

I hope you will remember me in an especial manner, at a throne of grace, that I may be kept from falling — and finally be presented faultless before the throne of God. I hope you will write soon. Again be assured I prize your letters very much. Yours, &c.

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A Christian sees the hand of God in every thing. He knows that every thing which takes place has either a direct or indirect relation to his present state, and is designed for his good."



For the Guide to Holiness.

## PERSONAL EXPERIENCE.

IN my childhood I was taken to the house of God by a pious mother, taught to bend the knee in prayer, and to read and reverence the Word of God. But as I grew up to years of maturity, I began to compare the experiences of professing Christians, as I heard them in the social circle, with the Bible; and instead of hearing of the goodness of God and the joys of his salvation, I would hear them say,—

"If I love, why am I thus,  
Why this dull and lifeless frame?"

And this was from those I thought must be Christians, if there were any. I read in my Bible that God said he would witness with their spirits, that they were his children, and if children, then heirs of God, and joint heirs with his Son Jesus Christ. This I thought must bring joy to the heart, and make them rejoice in the God of their salvation. I also saw the doctrine of holiness throughout the word of God, as something to be attained and enjoyed by Christians, but did not hear it preached or spoken of. Thus, seeing the inconsistent course of many professors, by a process of false reasoning too tedious to mention, I came to the conclusion that the Bible was not the Word of God; and for years lived in the entire rejection of it.

In the fall of 1837, the Spirit awakened me to the subject of my soul's salvation, by an account of the triumphant death of a member of the M. E. Church. My sister, in telling me of it, asked what I thought of it. I answered, "It was enthusiasm, by an over-wrought imagination." At the same moment something whispered in my heart, "Be careful, there may be more reality in this than you think of." This conviction was deepened by attending the experience meetings in the Allen Street Church, on Saturday evenings, and also the meetings held at Sister Palmer's, 62 Rivington St., on Tuesday afternoons.\* Here I found persons who professed to be wholly the Lord's, and to enjoy this salvation. Their countenances beamed with it, and I said, "Here are persons who have attained that for which I have always been in search,—happiness." It had ever eluded my grasp, whether I sought it in the social circle, or in domestic ties, it was not found. Child after child was taken from me by death, and I had no hope of meeting them again

\* I am thus particular in naming the time and places, that visitors to the city may avail themselves of the privilege of attending them.

— no Savior to go to — no promise to depend upon. I considered that the word of God proclaimed a free, as well as a full salvation, and I determined to seek until I found. I then began to search the Bible, and resolved, if I found it to be the Word of God, to take it for the man of my counsel. I commenced reading and striving to test it by human reason. But O, how vain was the effort. I constantly prayed that if it were truth, I might know it.

By thus reasoning, my mind became so much confused that I could neither reason for or against it. At the same time such a burden began to accumulate on me as I had never felt before. I did not think that was a conviction of sin ; but as it increased I was obliged to cease singing the hymns used in our church — they seemed too holy for me to utter. I could not account for this state of mind, knowing that I was a sincere inquirer after truth, but I felt that it was insupportable, and therefore concluded it was not for me to know ; and I thought I would give up the search and banish it from my mind. With this determination I closed the Bible. When about retiring for the night, the question was suggested to me, Will you retire without praying ? I thought, surely, to be consistent, I must. But, praise the Lord, who had thoughts of mercy towards one so vile, constrained doubtless by the Spirit, I bowed at the mercy-seat, with the sacred Word before me, and in the despair of my heart, I asked God to show me the truth as it was in Jesus. In a moment the burden was gone. I had no ecstasy, but a peace of mind.

“ That speechless awe which dares not move,  
And all the silent heaven of love.”

I knew not that I believed, but remained kneeling for some time, and the silent breathing of my heart was, “ Praise the Lord ! ” I then arose and thought I would again look into the Bible. I opened it and read. But what was my astonishment ! The passages I had read many times seemed to shine forth with new beauty and truthfulness. I seemed in a new world. I looked from the beginning of the Old to the end of the New Testament, and found it all the truth of God. O, how gladly my heart received it. I now covenanted with the Lord to take his Word for the man of my counsel and my guide through life. But, ignorant as I was, I now thought I would seek an interest in the Savior, although I knew not that repentance and faith in the atonement, and obedience to the commands of God was the only sure way of adoption. I was not left long in this state of mind, but was directed by some dear friends, who loved the Lord with their whole hearts, to test myself by the Word of the Lord. And there I found that I should know that I was a child



of God if I loved the brethren. I saw that I must love the things I once hated, and hate the things I once loved, and manifest my love to Christ by keeping his commandments. Thus, by trying myself by the word of God, and looking to Jesus, (for I was unwilling to deceive myself,) I found —

“The Spirit answereth to the blood,  
And told me I was born of God.”

I rejoiced in this assurance for a short time, but soon found that all the enemies were not destroyed. Many passions, that I knew were not consistent with the Christian character, would get the advantage over me, and I felt that by thus living I was a stumbling block in the way of others. Besides, this was not what I expected from the religion of Jesus. I wanted a fixed principle of soul, that would enable me to ward off the darts of the enemy. I wanted the strong man not only bound, but turned out. In thus expressing myself to my leader, (and I would thank God for placing me in a class where there was a *holy leader*) I was pointed to the fullness there was in Christ, to save me, not only from the power, but the guilt and stain of sin, and that he had promised to come in and make his abode in my heart, to rule and reign the Lord of every nation. This was just what I wanted. I now strove to consecrate myself entirely to the Lord, and no doubt did so; for the Spirit applied the words of the poet with power to my mind, —

“T is done, the great transaction's done,  
I am my Lord's, and he is mine;  
He drew me, and I followed on,  
Charmed to confess the power divine.”

Yet my faith did not take hold on Christ, and believe that he saves me now. The enemy tempted me to think that I was too young in experience, and that many, older in the way than myself, did not possess this blessing, and they would think it presumption in me. Yet I continued looking for it until the fall of the year 1839, (nearly one year after I experienced the justifying grace of God,) when I felt that it was

“Worse than death my God to love,  
And not my God alone.”

I was advised, in making the consecration of all my interests to God, to take them separately, and one by one lay them on the altar. I did so, and felt that I did it with full purpose of heart, trusting in the grace of God to sustain me, having counted the cost. At this crisis a passage of Holy Writ was presented to my mind: “Believe that ye have the things ye ask for, and ye shall have them.” Here was a difficulty. I could not take God at his word, and believe without feeling that the



work was done. I then asked the Lord to show me, if there was anything which was not given up. He did condescend, by his Spirit, to show me the hindering cause ; but although I earnestly sought the blessing, I shrunk from the sacrifice, and remained till the next evening in a state of darkness that might indeed be felt. I then determined, in the strength of grace, that though it were dear as a right hand or a right eye, it should be cut off. I bowed before the Lord, and deliberately said, " Here, Lord, I break the last tie to earth. Take me, with all my soul's and body's powers, for time and eternity. Mould me according to thy will, and make me what thou wouldst have me be." I now felt a consciousness that all was given up. The same passage was again presented, and now the way of faith was easy. I said, " It is the word of the Lord, and though I never have any other witness, I will believe that I have the things which I ask for ; and now I reckon myself dead indeed unto sin, and alive unto God. And here, by faith, I hang on Christ, as my Savior from all sin." I now praised the Lord that I was wholly his. I arose with a peace of mind unknown to me before. It was the peace of God which passeth all understanding. On opening the Bible my eyes were directed to the 60th chapter of Isaiah, and 1st verse: " Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." The Spirit applied the word with power to my heart, and I felt that it was now my duty to show forth this glory by a well-ordered life and a godly conversation. The enemy of my soul strove hard to prevent me from telling it, for he well knew that a light hid under a bushel would soon go out, and that God required me not only to believe with the heart unto righteousness, but with the mouth to make confession unto salvation. From that time to the present I have been enabled through faith to retain the witness of the Spirit, that the blood of Jesus Christ cleanseth from all sin ; and to the praise and glory of God I can say, I have tested it in severe conflicts with the adversary, and have come off more than conqueror. I have proved its power to sustain in the hour of severe trials, in afflictions, in bereavements, in being deprived for months of the public and social means of grace, and I found in those seasons how sweet it was to rest in God, to have no will but his, and be enabled to claim that broad promise of the gospel, " All things work together for good to them that love God." And at the present time, while passing through severe affliction, I am proving the truth of that promise, " Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Isa. xxvi. 3. While I am thus stayed on God my path is growing brighter as it is onward and upward, and I expect it will continue to grow brighter, through grace, until faith is sweetly lost in sight, and I awake in the likeness of my Re-



deemer. O, how my soul desires to publish this salvation — a salvation from all sin, an entire conformity to the will of God, a being enabled to do and suffer his righteous will with perfect satisfaction.

“O for a trumpet voice  
On all the world to call,”

that I might tell them of the fullness, of the freeness, and the simplicity of this salvation.

Dear reader art thou a partaker of Christ's holiness? If not, come now, and lay yourself, with all your interests for time and for eternity, upon that altar which sanctifieth the gift, and then, like the believing Jews in days of old, when they brought their sacrifice to the High Priest, believe that your heavenly Father receives it. Forget not to lay unbelief on the altar, for that is a heinous sin against God, and will effectually prevent you from entering into the blessing. Believe with the heart unto righteousness, believe that God for Christ (our Altar's) sake, receives you now. Let this be the burden of your song :

“I cannot wash my heart,  
But by believing thee ;  
And waiting for thy blood to impart  
The spotless purity.”

God will wash and purify the heart, if you will bring the offering. Believe his word, and you shall know the truth of the doctrine — yea! the blessed effects will be apparent in your own soul, and you will say,

“Now I have found the ground wherein  
My soul's sure anchor may remain.”

That God may assist you thus to come, is the sincere prayer of  
SARAH.

## HUMILITY.

BY MONTGOMERY.

The bird that soars on highest wing,  
Builds on the ground her lowly nest ;  
And she that doth most sweetly sing,  
Sings in the shade when all things rest ;  
In the lark and nightingale we see  
What honor hath humility.

The saint that wears Heaven's brightest crown,  
In deepest adoration bends ;  
The weight of glory bends him down  
The most when high his soul ascends ;  
Nearest the throne itself must be  
The footstool of humility.

From the Christian Advocate and Journal.

## THE "NARROW WAY."

WHILE it is a subject of deep regret to the humble followers of the blessed Savior, that there is so great a conformity to the customs, fashions and vanities of the world, by many professors of religion, it is a source of great rejoicing that there are some, though comparatively few, in the Christian Church, who are not bowing the knee to Baal, but are earnestly striving to walk in the "narrow way," the way of self-denial and cross-bearing, of humility and patience, of long-suffering and forbearance — the highway of holiness, cast up for the redeemed to walk in.

I rejoice that the all-important subject of evangelical holiness, or Christian perfection, is gaining ground in the Church; although sufficient interest in reference to it has not yet been aroused in the minds of the large majority of professing Christians, to induce them to come out fully from among the ungodly, to separate themselves entirely from the corrupting influences of worldly customs and fashions, and to present their souls and bodies a living sacrifice on the divine altar. The light which has been shed upon this Bible doctrine, by the teachings of some modern writers, who have drunk deeply of the waters of salvation, has been, and still is, spreading its heavenly influences among professors of religion of various denominations; and some are now walking in the "narrow way," who, for many years, were fully convinced of the truth of the doctrine of entire sanctification, as necessary to a qualification for admittance into the "inheritance of the saints in light," and of attainableness in the present state of existence; but who had been stumbling at the very simplicity of the way. They were formerly under the impression that they must "do some great thing," in order to be perfectly cleansed of their moral leprosy; but they have learned to follow the simple advice of the prophets and apostles, and of the blessed Savior himself — to sink into the simplicity of little children; and then to "wash and be clean."

Hoping that a simple narrative of the simple manner in which I was introduced into the "narrow way," may tend to encourage some of the readers of the Christian Advocate and Journal, who are groaning to be delivered entirely from the bondage of sin and Satan; and may, perhaps, tend to induce others to resolve to "strive to enter in at the strait gate;" I beg leave briefly to narrate a few incidents in the history of my religious experience. For several years I had been strugglingly follow-



ing the "Star of Bethlehem, in its twinkling radiance;" and sometimes I was enabled "peacefully to recline in the moonlight calm;" but not until lately have I been enabled to "exult in the full sunshine of divine love."

On the first day of the present year I made the following entry in my Journal:—"I have spent a part of this day, and of yesterday, in reading Professor Upham's "Interior or Hidden Life," and his "Religious Maxims." O, how far short of the mark do I come—the standard of perfect love, holiness of heart and life, sanctification of soul, mind and body! How far beneath my privileges have I been living! How little advancement have I made in the divine life! I will not—no, I will not continue to live at so poor and dying a rate. On this sacred day, the beginning of another year, I record my decided determination, to strive to live nearer to the throne of grace—to strive to become more and more conformed to the image of Christ, in righteousness and true holiness—to live for eternity, as a stranger and pilgrim on earth—to endeavor, by the grace of God, to overcome the world, the flesh and the devil. And, in order more fully to carry out the determination thus recorded, I formed and wrote down a series of "Rules and Regulations for self-government;" of which the following is the introduction:—"Being convinced that I have not yet entirely overcome those natural feelings and desires which are inconsistent with holiness of heart and life—that spirit of pride, vanity, worldly-mindedness, and selfishness, which must be eradicated before I can attain unto that state of Christian experience, which is represented in the Scriptures as perfection, holiness, entire sanctification; and which I believe to be attainable in this life, I solemnly resolve," &c.

I make these quotations not only to show that I was decidedly determined to be a whole-hearted Christian; but especially to exhibit an important point, of the truth of which I was not, at that time, so fully convinced as I now am—that point was, self-reliance, a determination formed too much *in my own strength*, to "overcome those natural feelings and desires which are inconsistent with holiness of heart and life"—not fully understanding then, as I now do, that the first and most important step in the "narrow way" is self-renunciation; and the second, self-consecration—calm, deliberate, unreserved dedication of all to the will and service of God.

After this I devoted most of my leisure time to religious meditation, to self-examination, to the reading of religious books—not neglecting the daily reading of the Bible—to religious conversation, when circumstances would admit, and to prayer. Still, there was "one thing needful"—a formal, unwavering consecration of myself to God—an



inflexible determination to make a full surrender of every thing into the hands of the Lord — myself, my all — to be entirely subject to his will in all things, at all times, under all circumstances in life.

I again read the "Interior or Hidden Life," with more care than formerly; with the decided determination to apply every sentiment therein contained to my own case. The reading of this lucid exposition of the practical doctrine of evangelical holiness, together with the conversations I enjoyed with two deeply pious sisters, who are acting examples of holy living, tended greatly to strengthen my resolution, to illuminate my understanding, and to establish my faith in the truth, importance, and attainableness in that blessed "state of the soul," "without which no man shall see the Lord." And I firmly resolved, that in the strength and by the assistance of God, I would not rest satisfied until I felt and knew that I had laid *all* on the divine altar, a living sacrifice; and that God had condescended to accept the sacrifice.

On the first day of August I made the following entry in my Journal:—"In comparing my present religious experience with my experience at the beginning of this year, I feel truly happy in believing that I have not been retrograding; but, on the contrary, that I have made some advancement in the divine life—in the way *to* holiness, if not in the way *of* holiness. I am happy in feeling and knowing that my pious resolutions are stronger; that I feel more resolved to devote my time, my talents, my life, my *all*, to the service of my heavenly Master. And, after much serious thought, prayerful meditation, and calm deliberation; after having calmly, patiently, seriously, prayerfully weighed all the circumstances relative to the past and the present, and all the prospective, probable, and possible events of the future; I now record my deliberate, decided determination, to make a free, full, unreserved consecration of myself—all my powers, moral, intellectual, and physical—all that I am, all that I have, all that I ever may be, and all that I ever may have—to the will and service of God, in time, and throughout eternity; now, henceforth, and forever. This first day of August, in the year of our Lord one thousand eight hundred and forty-seven; this holy Sabbath *day*, this *hour*, this *MOMENT*, I unreservedly, freely, fully, deliberately, lay *ALL* on the altar of God, a living sacrifice."

Here I paused for a few moments. A death-like solemnity rested on me. My Bible lay open before me. And, in view of the sacrifice—the solemn, deliberate act of consecration—on my part, thus recorded; and in view of the precious promises revealed in God's holy word, I felt that *faith*—unwavering trust and confidence in the veracity of Jehovah, the taking of God at his word—was all that was necessary to



the full establishment, in my heart, of the glorious work which had happily thus far progressed. I raised my thoughts in fervent prayer to my kind and merciful Father in heaven: not for any strong emotional manifestation of divine acceptance: not for any peculiar sign or revelation from heaven: not for any audible sound, or visible apparitional experience: but, for humility, a deeper consciousness of my unworthiness, and of the boundless goodness and mercy of God; the purity of his character; the infinite perfection of his nature—to which character and nature I desired to be assimilated, by being holy as he is holy; not in degree, but in nature; having the same “mind which was in Christ Jesus; who made himself of no reputation, took upon him the form of a servant, humbled himself, and became obedient unto death:” “who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to Him who judgeth righteously.” And, under a deep consciousness of my obligation to be holy, a great weight of solemnity, a perfect yielding of my own will, and a calm tranquillity of spirit, I was enabled to record, in addition to what I have already written:—“And, thanks to my kind and merciful Father in heaven, I believe the sacrifice is accepted; and though, in consequence of the weakness of the flesh, I record it with a trembling hand, yet I feel assured, this moment, that “the blood of Jesus Christ cleanseth from all sin;” that he is *my* Savior, my PRESENT Savior, my ENTIRE Savior. Faith, simple faith, unwavering trust and confidence in God—in the veracity of Jehovah, enables me, this moment, in view of the all-atoning merits of my dear Redeemer, and in view of the precious promises revealed in the holy word of God, to say, Abba Father, *my* Lord, and *my* God.”

Since that memorable period in the history of my religious experience, the Lord has been guiding me along calmly, gently, peacefully. And, I thank him, that I am able to feel that I have made some progress in the “narrow way;” and, truly, I have found it to be a way of pleasantness to my soul. I have not, at any time, experienced any peculiar ecstasies of feeling, any striking rapturous emotions of joy; but I have enjoyed an inward quietude, a rest of soul, a sweet submissiveness of spirit, a perfect sinking of my own will into the will of God. Although I have not been on the mountain top of ecstatic visions or revelations; yet I have not, for a moment, been down in the valley of doubt or despondency, though I have not experienced any wonderfully striking manifestations of a spiritual or imaginary, visible or audible character; yet I have enjoyed that which is more comforting to my soul, and of less doubtful origin—a calm assurance of faith; a quiet, subdued spirit,

and unruffled peace of mind; a heart resigned, submissive, meek; which I know God will not, does not, despise; but freely and fully accepts.

Notwithstanding the peculiar circumstances under which I am situated; far from all the endearing associations which, in the opinion of the votaries of worldly pleasure, would seem to render life desirable; yet I am happy, perfectly happy, in the companionship of Jesus, whose presence makes my paradise on earth, and with whom I expect to be associated throughout the ages of eternity. And I humbly pray that every one who may read this simple narrative may realize the full import of evangelical holiness: may be "filled with all the fulness of God."

In conclusion, I beg leave to present an extract from a letter, received from one of the pious sisters to whom I have referred; the sentiments of which fully accord with my own experience, and I think they must accord with the experience of every other pilgrim in the "narrow way:"—

"Since you were here I have been enabled to keep all on the altar of sacrifice, and have, consequently, felt the cleansing influence of the precious blood of Jesus. I find it is not sufficient that we once experienced this: our hearts are so prone to wander from, and forget God, that we '*every moment* need the merit of the Savior's death applied.' We need, every moment, to offer ourselves, as *living sacrifices*; and then we *must* necessarily, from the *position* we occupy, be under the influence of the '*all-cleansing blood*.' We place ourselves in a situation to receive, constantly, its sprinkling; to feel its saving power; and we are thus not only made, but *kept*, for ever clean."

I also beg leave to acknowledge my indebtedness to the respective authors of the "Way of Holiness," the "Garden of the Lord," and especially to the author of the "Interior or Hidden Life," and the "Life of Faith;" all of which works I cordially recommend to all who desire to walk in the "narrow way."

A PILGRIM.

P. S. It may not be amiss to make special allusion to one thought, which occupied a prominent position in my mind for some time previous to, and at the time of, the solemn and formal covenant, or act of consecration, as quoted from my Journal; which had a special bearing on my decision of entire consecration to the will of God, especially as worldly vanity, or too great a regard to human applause, had been one of my greatest besetments; and which may have a special bearing on



the decision of other anxious inquirers, who earnestly desire to enter into the "narrow way," an important suggestion—whether coming (as a doubting brother intimated to me) from Satan, or, as I believe, from the Holy Spirit. It was this: Should God, by his providence, direct you to some distant part of the heathen world, to live, and labor, and die, unknown and unheard of, except in the immediate circle of your labors of love; are you willing thus to live, thus to labor, and thus to die? And, in the fulness of my heart, in perfect trust in God, I was enabled to respond, Lord, I am willing. Like the subdued Saul of Tarsus, I was fully enabled to say, "Lord, what wilt thou have me to do?" And, like the self-sacrificing Paul the Apostle, I felt willing, and I still feel willing, to "suffer the loss of all things, that I may win Christ; and be found in him, not having mine own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." I was then enabled, and I am still enabled, fully to adopt the language of the poet,—

"Lord, in the strength of grace,  
With a glad heart and free,  
Myself, my residue of days,  
I consecrate to thee."

## GOD SEES THROUGH ALL PRETENCES.

*God sees through all pretences.* And he will one day make his intelligent universe see through them too. No wolf can carry his sheep's clothing to the judgment seat. He must leave every thing false and painted behind. There he must appear as he is, not as he would like to have men think of him. Why then spend my time in garnishing the outside of my character, while my character itself is neglected?

*God sees through all pretences.* And he will blow them away at the last day like chaff before the whirlwind. Everything false and hollow will be carried into eternal oblivion. Nothing but the naked reality will remain. O, what a wreck of human pomp and parade, a vain show? How insignificant will the great ones of this world appear, when all the outward "pomp and circumstance," in which their greatness lay is left behind, and they appear in their own proper littleness before the Judge of all the earth.

Would men take a hundredth part of the pains to be, that they do to seem good and fair, how well would it be for them and society too.

*Ohio Observer.*

## THE GUIDE.

WE again offer our monthly tribute of experimental contributions upon the Master's Altar, to be sanctified, we trust, to the comfort and up-building of many of his children. We are conscious of a strong personal interest in behalf of the dear friends to the cause of holiness who are inscribed upon our books, and find it a grateful duty and privilege to present them in prayer to the Father of our Lord and Savior Jesus Christ, as the subjects of his richest spiritual bestowments.

The good work in the church is still silently but powerfully advancing. We receive the most encouraging intelligence from all parts of the country that ministers and people are enjoying abundant and blessed baptisms of the Holy Ghost. Who can measure the full result of such a work? With an awakened cry for the Spirit on the part of the church, will ever be heard commingling the prayers of penitent prodigals returning to their Father's house. No element more powerful can be introduced into a congregation, than holiness of heart. What a living flame in its circle of influence is such a consecrated spirit! Holiness secures undeviating devotion, entire consecration and burning love for souls; it offers the most convincing evidence of the divine origin and power of religion, exhibits it in all its beauty and harmony, confirming its reality by practical results, "known and read of all men," and forcing the unwilling world to take knowledge of its possessor that he "has been with Jesus." Holiness of heart will secure pre-eminently the divine blessing. It pleases God to convert men by human instrumentality. He has seen fit to employ every variety of gift and talent — the slow of speech and the eloquent tongue — the learned and the unlearned; but while there has been an infinite variety of minds and manners, those only have been successful whose spiritual eye has been single, whose hearts have been devoted to God, and whose efforts have been accompanied with the Holy Ghost. Holiness binds us to the Throne, while it bows us in self-abasement and humility; it brings us into fellowship with God, and gives us a power over our fellow men. The holy man ever speaks confidently because he speaks experimentally: "out of the abundance of his heart his mouth speaketh;" and there is no argument more powerful than the manifest sincerity of a redeemed and triumphant heart.

Holiness makes the heart happy. It brings it into blessed conformity with the law and will of God; "being justified by faith we have *peace with God* through our Lord and Savior Jesus Christ."



"The men of grace have found  
Glory begun below,—  
Celestial fruits on earthly ground,  
From faith and hope do grow."

It relieves the heart from anxious and perplexing doubts, it holds it in the arms of an ever-witnessed adoption, enabling it to say without presumption :

"My God is reconciled,  
His pardoning voice I hear,  
He owns me for his child,  
I can no longer fear ;  
With confidence I now draw nigh,  
And Father, Abba Father, cry."

Blessed grace ! Let us "hunger and thirst after righteousness that we may be filled." Let us learn to live "by the faith of the Son of God," every moment trusting in the merits of him who "by the grace of God, tasted death for every creature," and whose "blood cleanseth from all unrighteousness," who is "able to save unto the uttermost all that come unto God by him," as he ever liveth to intercede at the right hand of God in their behalf, and is touched with the infirmities of his people.

We return sincere thanks to the kind friends who have lately forwarded us new names, and we trust they will feel assured that they have not only placed us under obligations, but done some positive service to the church of our Lord.

We are still enquired of, in reference to back numbers. We have a large quantity of former years' Guides on hand, which we can dispose of at the rate of sixty for one dollar ; thus affording the cheapest and best description of tracts for distribution. We have recently received several large orders for these.

We have also a few perfect sets of the Guide on hand, from the beginning—now numbering eight bound volumes, which we can sell for one dollar per volume. We are ever ready to fill up any years of the Guide, where the numbers have not been regularly received, without cost, upon being informed of the fact. In conclusion, let us still solicit the sympathy, prayers and assistance of our friends.

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Monticello, Pratt Co., Illenois, Feb. 1, 1848.

By the blessing of God I am permitted, Br. King, to be a witness for full redemption, which I experienced during the past year ; and "*The Guide*" was a chief instrument in that work upon my soul. I now live by faith in the Son of God, who loved me, and gave himself

for me. My all is consecrated to him; I love him better than ease or health, or honor or life, and I only desire that utterance may be given me, to preach clearly the unsearchable riches of a present, a full, and a perfect Savior. If my little efforts can be of any service in the circulation of your most estimable "Guide," I cheerfully will use them. On this charge some have obtained the blessing in overwhelming power, and many are panting for purity of heart. There is here a revival of Bible holiness. God grant you abundant success in your work of faith, and labor of love.

I am your brother in the gospel of Christ,

J. L. RUCKER.

Chicago, Feb. 8, 1848.

Dear Sirs:—I have been a constant reader of the Guide for a little more than two years, and am more and more interested in the principles inculcated in its pages. Though a member of the Presbyterian church here, I love the prosperity of the whole church of evangelical Christians, of whatever name: and my constant prayer is, that the great Head of the church will make all Christians believe in and possess *Christian* perfection—Scripture holiness.

Yours, in Christian love,

T. C. WHITMARSH.

May's Landing, Feb. 10, 1848.

Dear brother Rand:—I herein forward you a dollar for your excellent periodical, (the Guide to Holiness) the present year. I have been a reader of this precious work for three years, and I should not like to be without it; for I have not read one number without being profited, and my spiritual life increased. May the good Lord prosper you in your excellent work, until the church is redeemed from her spiritual lethargy; for I believe the want of holiness has been the primary cause of the declension, about which so much has been written.

Yours, in love,

JACOB LOUDENSLAYER.

Georgetown, D. C., Feb. 11th, 1848.

I wish you to send me sixty back numbers of the Guide, as you proposed some time since, or as many more as you please. I wish them for free distribution, that the character of your excellent periodical may be more generally known in the District of Columbia, and the cause of holiness may thereby be more promoted.



I feel a great interest in the circulation of the Guide, not only among individual subscribers, but broadcast among the masses of the people. It was as a circulating tract that a number of it fell into my hands, a little upwards of two years since. I had not before seen the work, and the very first article I read in it was made a means of arousing my mind and feelings to a more than ordinary sense of the importance of holiness, as necessary not only to prepare me for a happy death, but to prepare me to live right, and especially to enable me, in my public ministrations, to present its character and claims to others.

I had often sought the blessing of holiness, but as often sunk back into the too general notion of gradually wearing out the stains of sin, and of growing into a perfect Christian. But from the time I commenced reading the Guide, I sought, with almost unceasing vigilance, until I was enabled to lay the sacrifice of all my soul's and body's powers, upon the altar, and felt the evidence that it was accepted, and that the blood of Christ did cleanse me from all sin. Two years and upwards have since elapsed; difficulties of various kinds have assailed me, but I bless God that I can still testify to the cleansing and preserving efficacy of the merits of my Savior's death.

Yours, affectionately,

W. TAYLOR.

Let the time of temptation be the time of silence. Words re-act upon feelings; and if Satan, in the time of our trials, can induce us to utter a hasty or unadvised word, he will add, by so doing, to the power of his previous assaults, and increase the probability of his getting the victory.

It is a sign that our wills are not wholly lost in the will of God, when we are much in the habit of using words which imply election or choice, such as; I want this, or I want that; I hope it will be so and so, or I hope it will be otherwise. When our wills are lost in the will of God, all our specific choices and preferences are merged in God's preference and choice. The soul truly loves the arrangements of God, whatever they may be. In regard to whatever is now, and whatever shall be hereafter, its language is "Thy will be done."

The decisions of the conscience are always based upon perceptions and acts of the judgment; consequently he who acts from mere desire, without any intervention and helps of the judgment, necessarily acts without the approbation of conscience; and may be said, therefore, in the moral sense of the terms, to act without God.—Upham.

# GUIDE TO HOLINESS.

For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 7.

### NO TRUE REST OUT OF GOD.

IN illustrating the proposition that there is no true rest out of God, it is hardly necessary to say, that we mean *mental*, and not physical rest; — that pure, tranquil, and happy silence of the spirit, which, without being exempt from temptation, triumphs, nevertheless, over both doubt and sorrow. It is a rest also, which, in being adequate to the wants of the soul, is strong in its foundations, and in its duration is everlasting.

Our first remark is the very trite one, that there is no true rest in mere worldly *possessions*. To rest there would be to rest upon that, which is stamped every where with the tokens of ruin, and is sliding away from beneath us. Disease is in the air which we breathe, carrying on its insidious attacks against both man and beast; the worm is preying at the root of the tree beneath which we sit; our habitations are beaten by the storms, and are crumbling around us. Our riches, in whatever form they exist, take wings and fly away.

2. The same attributes of uncertainty, imperfection, and decay, which characterize earthly possessions, belong also to all purely earthly *pleasures*. We refer particularly, however, to the pleasures of sense. When they are irregular, the pleasures of sense, besides being subject to rapid extinction, punish us while they flatter and please. When properly subordinate, they undoubtedly have a limited value; — but it



will be generally admitted, that such pleasures are not, and were not designed to be the true rest of the soul.

3. It becomes a more important remark, when we say further, that we cannot rest in human friendship, honorable and desirable as it is. The foundations of human friendship are so easily shaken, that we are frequently advised by persons of discernment, to be very careful in forming intimate alliances of that nature, in consequence of the troubles and dangers which subsequently attend them. Certain it is, that the hopes which we had placed in earthly intimacies and friendships, are often blighted, when they were strongest and dearest;—not because those whom we trusted, and on whose bosoms we leaned, *designed* to deceive us in the first instance, but because they had not a full understanding of the weakness and imperfections of their own character. “Yea,” says the Psalmist, “*mine own familiar friend*, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.”—Psalm 41 : 9. It is a melancholy fact, that in the small body of the twelve disciples, with every thing in their divine Master calculated to secure confidence and love, and with no want on their part of outward manifestations of friendship, one of the number was found to be a traitor.

4. It may be remarked again, that we cannot find true rest in earthly dignities and honors, which are often sought after with much eagerness. Men, who have despised wealth, and have been above and beyond the enticements of sensual pleasure, men who have been deaf to the calls of friendship, have listened ardently to what they called the voice of honor, and have toiled, in the spirit of martyrs, up the slippery steeps of ambition. In some instances, perhaps in many, they have gained their object; but they have never found true rest of spirit. The pyramid of human greatness is built upon a basis of sand; and those, whose daring and blood-worn feet have reached the summit, are often thrown off and dashed to pieces by the sudden rending and reeling of the foundations below. Hannibal passed the Alps, but he did not reach Rome. Napoleon lifted his conquering arm amid the burning walls of Moscow; but he was neither conqueror nor emperor, but a helpless outcast and slave, when he laid his dying head on the distant rock of St. Helena.

5. We cannot find the true rest in human reason. Nothing of which even the possibility of error can be predicated, can furnish the basis of such rest. Human reason, standing alone, and out of God, is liable to err. Indeed, *human* reason, that is to say, reason under the influences of the natural heart, can *hardly fail to err*. If men take pride



in it and rest in it, if they pronounce its eulogium and assert its infallibility, it is because, seeing it through the medium of its own perverseness, they are too blind to notice its imperfections. Among the ancients, who was a greater master of reason than Cicero? And among the moderns, it would be difficult to find any man who had greater intellectual capacity than Bacon. And yet the readers of history cannot resist the painful impression, that their vast intellectual powers, wanting in too great a degree, in a divine illumination, failed to perfect their characters and to make them happy. The apostle Paul, whose intellectual greatness enabled him to speak with authority on this subject, says, "Though I speak with the tongues of men and of angels, and though I understand all mysteries and knowledge, and have not *charity*, I am become as sounding brass or a tinkling cymbal."

6. We cannot rest with entire security in Christians;—not even in Christian ministers. It is true, that the gospel which they preach is a great treasure; but the words of inspiration declare it to be a treasure "*in earthen vessels*;"—and the excellency and glorious results, which from time to time characterize their ministry, are declared to be of *God*, and not of men.

And it may properly be added here, that the various institutions and ceremonies, which are practically sustained through the agency of the ministry, and which are exceedingly important in their influence, are not the place of true and permanent rest, but only *lead* to that place;—much the same as ministers themselves, who teach others by means of such institutions and ceremonies, as well as from the Scriptures, are not, in themselves, the place of rest, and would not be solely trusted as such, but are like way-marks and guide-boards, *pointing* to the place.

7. Again, we cannot rest, with any abiding confidence, in the *letter* of the Scriptures. It is not the Bible which saves the soul, but the Bible *rightly received*, and *rightly used*; and especially considered in its relation of *means to an end*. The most distinguished infidels, Paine, Voltaire, Bayle, and others, were acquainted with the Bible;—their frequent attacks upon it are an evidence that they knew it in the *letter*. They knew it, in order to reject it. Others know it, in order to receive it;—but their reception of it does not make it, and cannot make it, in itself considered, the place of the soul's rest. The Bible, filled as it is with divine wisdom, is only a part of the system of instrumentalities or means, which constitute the *way*. Considered in that light, it is important, it is indispensable. Read, then, and pass on. Under-



stand the truth, and *obey* it. The traveller, who stops in the way, does not get *home*.

8. Where, then, shall we find rest? We remark, in the first place, that we shall find it in the *Savior*. In the language of Scripture, Christ is "a hiding place from the wind, and a covert from the tempest." Laden with sin, and beaten with the storms of life, which have their origin in sin, men flee to him. He himself has said, "Come unto me, all ye that labor and are heavy laden, and ye shall find rest unto your souls." No words can express the value of the rest, which the sinner finds in Christ; a rest from the thunders and the flaming sword of a violated law; a rest from the stings of conscience and the agonies of despair. The avenger of blood, which tracked him, step by step, through every path of life, has stopped and turned back.

And it may be proper to add here, that when men think and speak of rest in the Savior, their thoughts generally turn upon the atonement, and upon what Christ has done and suffered, to snatch them from hell. It is the rest of forgiveness, rather than the rest of *security*; — a rest from the penalty already incurred, and not a rest from the fears and anxieties of incurring it again; — a rest from the hell of penal fire, rather than a rest from that hell of self-love, self-seeking, and self-will, which separates from God.

9. We proceed to say, then, that there is a rest above and beyond this, *a rest in God himself*. Christ, considered in his human nature, and as a teacher and atoning sacrifice, is justly described as the *way*. A way implies a termination or *end* of the way. And in this case, the termination is *God himself*.

As Christ is one with the Father, the great and ultimate object, for which he came into the world, was not merely to redeem men from the penalty of the law, but to make them also one with the Father, as he himself is one. How beautiful, how transporting is the thought! Christ not only saves us from penal destruction, — but, going on and completing the work of inward purification, becomes one with us in the bosom of God. Believing in him as the "way, the truth, and the life," we first pass into him; and thus being in him, who is the way, he becomes our companion by spiritual unity, and we thus pass on together into the depths of God, the Infinite Love. And it was thus that the Savior prayed while here on earth, — "That they all may be *ONE*; as thou, Father, art in me, and I in thee, that they also *may be one in us*."

To this rest, divine, peaceable, immutable, let the Christian take heed, and seek it with his whole heart.



10. When Christians generally find the true rest in God by sanctification, the world also will find rest. The world will be, and must be, as Christians are, who are the light of the world. The true light shines in them and through them, just so far as they are in divine unity, and no further. The world will never be converted, until the doctrine of sanctification is universally promulgated and universally takes effect. The souls, that are at rest in divine unity, are the souls of true spiritual power. Power goes out of them, as it did out of the Savior, by a necessary emanation. They act without acting, speak without speaking, convince by reasoning without the form of reasoning; because, by the necessary laws of spiritual influences, the divinity of their life, standing in itself alone, is action, speech, and reason irresistible. This explains the import of the last clause of the passage just now quoted, "As thou, Father, art in me, and I in thee, that they also may be one in us; — *that the world may believe that Thou hast sent me.*"

A. K.

For the Guide to Holiness.

## HOLINESS—EXPERIENCE.

DEAR BRO. KING:—Having been a subscriber to your periodical from its beginning, and taking a deep interest in the subject it advocates, I am induced to communicate, through this medium, a sketch of what the Lord has done for me. Should God be glorified, and his children encouraged, or in any wise benefited, my object will be gained.

A. OSBORN.

Seward, N. Y., February 25th, 1848.

My conversion to God dates back to the beginning of 1830; nothing special being said on the subject of sanctification at that time, four or five years elapsed before I was excited and led to seek for its attainment. At this time it pleased God to make an example of his sanctifying grace in the case of one of the members of our class; a sister sought and obtained the blessing. The change was so great — its evidences so strong, and her testimony so convincing, that none could resist a conviction of its reality and its blessedness. To this day, I feel thankful to God for this instance of his grace, and cannot help remarking how much good one sanctified soul may do by letting this light shine, and exhorting others to seek for the same blessing. But, alas! how many conceal the



light, and hence either soon lose it, or entirely fail to be any special example or blessing to others.

Had this sister done so, I might for years longer have remained satisfied with a merely justified state, but the light now broke in upon my mind; conviction fastened upon my heart; I saw the beauty of holiness — I felt its necessity. Immediately, the purpose was formed to seek after this blessing, and as soon put into practice.

Endeavoring to carry out the newly-formed purpose, I found that a new era had commenced in my religious career; my former and present enjoyments were obscured by the greater ones in prospect; a discovery of remaining depravity surprised and humbled me; a second repentance ensued, more distressing than the first. I abhorred myself in the dust and ashes, and groaned under the painful and apparently increasing burden of inbred sin. I sought for deliverance; sought as well as I knew how for some length of time; but failing of success, I became discouraged and relaxed my efforts. It was not long, however, before I was again induced to seek for the desire of my heart; but again I failed, and gave the matter up for the present. Thus, for two years, I continued alternately to seek and to neglect, to hope and to despair. At times my anxiety and struggle of mind became intense and all-absorbing. I spent hours in secret, earnest prayer, but at the very height of my exercises it would be suggested to me as follows: "you have sought for sanctification a long time, sought it with all your heart, and yet failed; you can never seek any harder or more earnestly; how can you then expect to succeed? Yours is a hopeless case — you might as well give it up." This reasoning appeared to me then (but not now) sound and conclusive; the temptation was almost irresistible; for a time the enemy triumphed, but the spirit of conviction did not subside; the excellence, the loveliness of the desired blessing was still before me, and again I was on the track, "faint, yet pursuing." The Lord, however, did not leave me without some encouragement in this long struggle for redemption; several passages of Scripture were forcibly impressed on my mind, as also was the following quotation from one of Mr. Wesley's sermons: "Look for it (sanctification) every day, every hour, every moment; why not this hour? this moment? Certainly you may look for it *now*, if you believe it is by faith. And by this token you may surely know whether you seek it by faith or by works: If by works, you want something to be done *first, before* you are sanctified. You think, I must *be, or do*, thus or thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it *as you are*, and if as you are, then expect it *now*. It is of importance to observe

that there is an inseparable connection between these three points. Expect it *by faith*, expect it *as you are*, and expect it *now*."

I now took fresh courage; I clearly saw, that though I had sought and failed so many times, yet it was possible for me to have it the next time I asked for it. Soon after this, the following passage from the Christian Manual struck my mind with peculiar force: "Some who believe that sanctification is to be obtained by faith, and yet hold that faith in the Antinomian or Solifidian way, and do not rightly balance faith and works. While some seek by works alone, they seek by faith alone. They ask as though they expected God would infuse sanctification into them, instead of working it in them, through their own exertions. It is true that sanctification is obtained by faith; but then it is a faith which is accompanied by earnest efforts to overcome all sin, and to possess and practice all righteousness."

Here I distinctly saw how I had so long failed. I had sought it by faith without suitable or sufficient works; the earnest, agonizing spirit of the closet, was not followed by a constant watchfulness, and a rigid self-denial of everything opposed to holiness. It evaporated during the intervals of devotion. Seeing, and endeavoring to avoid the rock upon which I split, it was not long before my prayers were answered. This event, never to be forgotten, occurred under the following circumstances: Making a visit one day to a sick brother, (husband of the sister above referred to,) prayer was proposed; during its exercise, a wonderful spirit of agonizing, believing prayer was felt; all hearts seemed to melt into tenderness; God was present; the cloud of the Divine glory rested there, and after continuing for some time in this attitude, I felt that a *change* was effected; the long-felt burden of inbred sin gave place to the most delightful ease and quietness of heart; an inexpressible simplicity and sweetness of spirit pervaded the soul; God seemed to be all around me; prayer appeared like simply talking to him, face to face. I had often been blest, and melted down before God, but this instance was more *deep* and *abiding* than any before. I returned home exceeding happy; my joy was full — my peace like a river; no tongue can tell the heaven of love that filled my soul; God had taken up his abode there; every desire and inclination were brought into subjection to his will; to pray without ceasing was easy — to rejoice evermore, natural; death had lost its sting, the grave its gloom. O, what a blessed state of union and communion with God that was; what a triumph of soul over every thing; what a life hid with Christ in God!

\* \* \* \* \*

Nearly ten years had now elapsed since the blessing of sanctification



was first received, and though I cannot say that I had always walked in the light of it, yet has it always been kept prominently before my mind, and made the great personal object of my life.

Several times it has been renewed powerfully and lastingly; once, when engaged in a protracted meeting in Berne, Albany Co. (Rev. Aaron Rogers, of the N. Y. Conference was present.) At that time the power of God prostrated me upon the altar floor, and so deepened and established his work in my heart, that for nearly twelve months the evidence and fruit of it were as constant as the breath of life, and as satisfactory as the fact of my own existence.

But time would fail me to give a full account of the past; I can only speak a little of the present. I am thankful to be able to say that the present evidences of this blessing are as *clear* and *satisfactory* as they ever were, and the fruits of it *more abundant*. God's WILL appears so infinitely good and blessed, that it not only absorbs my own, but leads to an ardent desire and effort to do and suffer it to my utmost capacity. His *Word* is open to my understanding in a peculiar sense, and its truths and promises come home to my heart with as much force (seemingly) as though spoken directly from heaven. His *providences* — every event in life — reflect light, and disclose an every where present God, overruling all things for good. *Faith* opens the most glorious prospects beyond the grave, and gives an insight into the glories of the heavenly world. All — all is on the altar, and it seems to require but little effort to keep it there. O, the peace — the joy — the triumph of a *present, free, full* salvation. "Now unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father, to him be glory and dominion for ever and ever, Amen."

For the Guide to Holiness.

## PRESENT EXPERIENCE.

LORD! I am still!

I have no prayer to offer unto thee,  
Save that my heart doth say unceasingly,  
"Do thou thy will!"

Thou know'st I could  
Not ask exemption from the ills of life,  
For I have found that "all," with sweetest strife,  
"Work for my good!"

I had been led  
To mourn o'er what thy Providence disclosed ;  
The adverse fate, that daily toil imposed  
For daily bread —

The keener smart  
Of separation from a lawful good,  
(A cherished gift,) which seemed as though it could  
But break this heart: —

I can recall  
When I was restless — wearied of the state  
Of those who seem only to “stand and wait,”  
Yet hear no call !

But now I find  
I can retain no more this view of things,  
For each development of time still brings  
GOD to my mind.

To human sight,  
The fires still blaze beneath me and around :  
But I have proved they have no power to wound  
The heart that's right.

Either God's will  
The innate fury of the fire destroys,  
Making the flame innocuous, by that voice  
That governs still —

Or he imparts  
The famed asbestos' charm to foil its power,  
And makes my weakness, in the trying hour,  
Proof 'gainst its darts, —

Or else to share  
The suffering which my much-loved Master knew,  
He nerves with martyr-faith, one of his “few,”  
All pain to bear.

Heart, then be still !  
'T is God who works in each or either case :  
He only asks of thee this prayer to raise,  
“Do thou thy will !”



From Africa's Luminary—Extra.

## CHRISTIAN PERFECTION.

CONTINUED.

Sept. 1st, 1847.

DEAR ——. Your affectionate letter, dated Aug. 27th, which I received this morning, gives me so much pleasure, and so draws my heart toward you, that I am sweetly constrained to snatch the first moment I can get, to commence an answer. You have awakened new sentiments of praise to our gracious heavenly Father, and led me to adopt the Psalmist's words, and in heart exclaim, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Truly he is a God that heareth prayer. How delightful is the duty to rejoice with those who rejoice; especially when the cause of rejoicing is of so high and holy an order. And is it not wonderful, in how many ways he manifests his love. When he sees us in need of the consolations of his grace, and our souls, prepared by penitence and self-abasement, to receive his kind complaisant smile, and when he sees that chastisement is best for us, to bring our wandering souls back to him again, he as a wise and loving Father bestows this token of his love: and shall not many of us have cause to praise him through eternity for the latter? Times of sickness doubtless are, to many of us, among the most useful seasons of our lives, bringing us to a closer union with God.

Truly, —, we cannot be otherwise than "dissatisfied with all our doings till we are conscious that the Holy Spirit actuates us in all; and is not this sight of our own imperfections a gift from above, highly to be prized? So it seems to me; indeed it has always, since the beginning of my religious life, seemed to me of so much importance, that I have practised praying for it with earnestness; and I think in some degree, the answer of my prayers has been given me; for I too have all along seen all my own works stamped with imperfection; and this always incites me to ardent prayer for Divine influence, in all I speak or do: it is only in the merits of Christ that I can rest satisfied, when I feel that those merits are all my own, through faith in him; O, how good is the Lord to give us so great and precious promises, as those you have quoted, as having been given to you. O! what cause for gratitude that he does so stoop to notice us; and has so abundantly provided

for our complete restoration from the sad effects of the fall, by so costly a medium — the death of his own dear Son!

You speak of having “no particular joy.” But from what you have related, I think you have a sinking into all the will of God; which in my opinion is preferable to much sensible, ecstatic joy, and indeed, is it not joy enough to be able, with a full and free heart, to say in the language of our blessed Savior, “Father, thy will, not mine, be done?” Your joy is now of a deeper and holier order than formerly; not so subject to changes by outward circumstances. It was not at first of such an ecstatic kind probably as you had expected, and this is the reason you called it no particular joy. But have you not joy in yielding yourself and your all to him, who justly claims the offering as his right? And do you not find it more than your needful meat and drink to do your heavenly Father’s will? Is it not joy in the Holy Ghost — joy unspeakable and full of glory? although it may not seem like joy compared to former ecstasies, occasioned by the sensible smiles of your Redeemer, when you felt yourself to be less assimilated to his likeness than you now are? A deep, steady, calm and settled peace, is your portion now; with Christ as your *full Savior*. O! how heavenly is that state of soul! Is not the name of Jesus more precious now than ever, and do you not find a peculiar sweetness in the word Holiness?

I delight in that exclamation of yours, “His requirements how reasonable, O how reasonable!” Truly, *most* reasonable. “Ingratitude! to withhold any part of our hearts!” Yes, and foolishness too; for by doing so we only make our way through life more difficult, and the end uncertain. It is easy to be a Christian, when one has the whole mind made up to it; and then how sweetly, how easily does life glide along, while we feel that this life is but the beginning of one that is never to end, and can look forward with pleasing hope to the moment of introduction into that higher and holier state, where there will be an everlasting increase of happiness, in perpetual, new developments of the character and perfections of our blessed Lord. O why should any of us be satisfied to be half way Christians! *I thank the Lord I never have, and never can see any reasonableness in it.* Let me be all that the Bible requires me to be, and promises I shall be, if faithful, has from the first been the language of my heart.

—  
Sept. 8th, 1847.

MY DEAR S —. How good is the Lord! to show such kindness to his poor fallen creatures, as to receive us as his children on a condition so easy as that of believing on his dear Son, when, by our sins, we deserved eternal banishment from his presence!



" 'Tis mercy all, let earth adore,  
Let angel minds inquire no more:"

My heart rejoices,—my very soul is glad, for the perfect peace in which you are kept by having your mind staid on God. This is the precious boon of all his faithful children: peace! O how comprehensive a word, full of heavenly meaning! How rich the comfort of the "peace of God that passeth understanding" which flows in the heart of the Christian, whose *all* of evil nature is subdued and cast out, and whose will is, by the power of Divine grace, cheerfully surrendered to the will of God: then "Perfect love casteth out fear;" this I am aware you prove: you are now governed by filial love which prompts to obedience; and you find the Divine commandments now to be not grievous, but delightful. To these thoughts I have been led at this time by your very welcome letter of the 3d inst., which I received on Sabbath morning, and which gave me fresh cause of gratitude and praise on your behalf. You speak of sinking out of self into God, and add—"in short, a rest in God,"—that is the state to be desired, and sought after; the happiest state,—to be able to say, truly, with all the heart, "Thy will be done, not mine." Is not this rest of which you speak, what our Savior meant when he uttered those memorable words in Matthew's Gospel, 11. 29. The more we learn of him to be meek and lowly in heart, the more doubtless, we shall know of this rest. Rest, while actively engaged in the most laborious services, for the promotion of his glory? and while enduring pain or bereavement; while we stay our helpless souls on him, who is our life and our strength: what a paradox! Rest! peaceful rest in the midst of toil, care, and sufferings! The natural unrenewed mind cannot comprehend it; to such, our talk of rest under all circumstances must seem like the wild ranting of a maniac; but *we* can thank God that it is a sacred reality!

Holiness, or purity of heart, assimilates us to our Creator, and having, though a faint resemblance, his likeness,—in an humble degree, unity of spirit with our Lord, his will becomes our pleasure,—his service our delight; while he gives us power to do whatever he commands, though of ourselves we cannot speak even one useful word or conceive one holy thought. No one, I think, can experience more thoroughly than I do, this truth, so clearly and impressively expressed by our blessed Savior, in the words,—*"Without me ye can do nothing."* I find myself *obliged* to depend entirely on the aid of his spirit for ability to do or speak anything proper or useful. How absolutely necessary, then, for me to live by faith. And thanks be unto God, "This is the victory that overcometh the world, even our faith; faith in a crucified but risen Savior. To the sufferings and death of the adorable

Jesus, I look with unspeakable gratitude ; but I love especially to think of him, as not now the man of sorrows, suffering grief and pain extreme for us, but as our glorious High Priest, who ever intercedes before the throne in Heaven for us ; presenting there the all-prevailing plea of his sacrificial death, and all-sufficient merits in our behalf.

Faith seems to be the primary duty, as unbelief is the primary sin. By searching the Scriptures carefully, with prayer for the understanding of them, (as I desired to know "what I must do to be saved ;") I observed some years ago, that Faith seemed more insisted on than any other duty,—aye, and can we not see a plain reason for that, in the simple fact that in the exercise of childlike dependent faith, our hearts become at once "habitations of God through the Spirit ?"—they are filled with gratitude and love, and no disposition to sin remains. How can a soul covet the sordid things of earth, that is conscious of having within itself enduring riches, above all price ? It does seem to me that simple, childlike, confiding faith, or reliance upon all the word of God, is the basis of every good work ; and that nothing really good can exist in us without it. Observe the Apostle's emphatic saying, "Whatsoever is not of faith is sin." O, I do heartily thank the Lord for his having brought *us* into this pleasant, easy way of salvation ; easy while we abide trusting in him "who is our life," but if we cease to trust in him, we shall, that instant, get out of the "way," and not find any other way of salvation ; and we cannot *then* say, that the ways of Wisdom are not pleasantness and all her paths peace, but will only have to acknowledge ourselves to have strayed from those ways, and those narrow peaceful paths which may Divine mercy ever prevent us from doing.

Permit me to express the hope that your mind's eye may never be diverted from the Savior by any means. While you continue steadfastly looking to Jesus and doing everything as in his sight, and with a single eye to his glory, you will be supported ; and become more and more firmly "rooted and grounded in love." My daily prayer for you is, that you may be wholly kept from the power of the evil one, and that you may increase more and more in all the image of Christ. That he may "confirm, establish,—settle you," and make you a bright example of holy living, instrumental in bringing many others into the glorious "High way." May you never turn the eye from the Redeemer down upon self with all the discouragements that surround self, as your unworthy friend has been too prone to do, and then like poor Peter on the water, begin to sink. May I persuade you never to let any temptation, however plausible it may appear, cause you to hide your light under a bushel, by refusing to speak of what God has done,



for you, to the praise and glory of his grace: a sense of unworthiness need not hinder your thus honoring the Lord, for this but exalts his goodness and manifests his power.

The enemy may, among other temptations, suggest the idea of boasting; but you need not give place to the suggestion for a moment, for you will have within yourself, the consciousness that you never before was so entirely free from a disposition to boast, or to appear anything consequential in the eyes of fellow beings, as now. Perfect humility with perfect love, fills the soul, and you no longer seek the good opinions of men; but inquire, how do my actions appear in the sight of my holy Judge? [who "is of purer eyes than to behold iniquity" even in thought] is the question with you. Glory be to God for the high and holy stand to which we may come, through believing in Jesus. While we aim at the glory of God alone, we are above all human criticism. I trust you understand me;—I mean above its influence, so that we *will not be in the least* swayed one way or the other, by it. We may expect that the people of the world will scrutinize our actions more closely than ever, and be ever looking for our halting; and it will be no strange thing if they call our good, evil; and where they cannot see evil in our actions, they will impugn our motives, and accuse us of something wrong therein; because they cannot see the high and holy object at which the Spirit leads us to aim, nor appreciate the motive, so infinitely above their best notions of virtue. But this is only one of the trials of our graces, and an opportunity for the exercise of our faith in God, which if we endure properly, patiently committing our cause to "Him who judgeth righteously," we shall come forth as gold tried in the fire, and purified; and He will "make our light to shine as the noonday." In this respect, what a noble independence of the world does pure Christianity give us! Glory be to God again for his goodness and love to all creatures wholly unworthy of the least of it! I often feel like adopting the exclamation that I heard one of our preachers in America make, in the course of a sermon, "Glory to God a thousand times repeated, for the way of salvation by Jesus Christ." Possessing a disposition to perfect obedience of our Heavenly Father, through the sanctifying influence of his Spirit, desiring in all our works to please him, and to have the honor only, that comes from God, we have no need of other motives. We look far beyond them; while we consider ourselves strangers and pilgrims in this world; having here no continuing city, but we seek one to come.

I rejoice that you have been so far kept from doubting, by the goodness of the Lord, so kindly sustaining you with his precious promises, always, according to his own precious word, "raising up

a standard against" the "enemy" which he is "not able to gainsay nor resist." So he will always do if you abide in him; and your confidence, and your comfort, will gain strength day by day. I am very sure it is the Christian's privilege to grow in grace, and in the knowledge and love of our blessed Lord continually. We need not fear the withdrawal of his Spirit, or the hiding of the light of his countenance, if we are *faithful*; God is love, and he deals in love with his children: He never will forsake us, if we do not forsake him. I find it best for me, as in years past, to claim full salvation by the exercise of present faith, thus:—Lord, I am thine;—*thou dost this moment save me*; the *blood of Jesus cleanseth me*;—it cleanseth me *now*: at the same time seeing well to the duty of entire self consecration, having the whole sacrifice, which He enabled me to make, eleven years ago,

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as newly laid on the sanctifying altar; at each repetition of this precious Scripture, not in word merely, but with the heart, faith is strengthened and temptation to doubt driven away. In conclusion allow me to say that whether this correspondence is at all profitable to you or not, it is so much so to me that I am very glad we commenced it,—though ashamed of having let so much time pass previously unimproved. \* \*

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The following are Extracts of letters to a brother, who had recently experienced the blessing of perfect love.

Aug. 6th, 1847.

I find all my strength is derived from my union with *Christ*, and faith is the *bond* of that union. Most clearly and delightfully has our *Savior's* parable of the vine presented itself to my mind, when he calls us the branches, thus closely united to him by *faith*, partaking of his nature, deriving our life, all our strength, our vigor, and activity from him. Truly of ourselves we can do nothing.

Since you were here I have been enabled to keep *all* upon the altar of sacrifice, and have consequently felt the cleansing influence of the precious blood of *Jesus*.

I find it is not sufficient that we once experience this, but our hearts are so prone to wander from and forget *God*, that we "every moment need the merit of the *Savior's* death applied," we need every moment to offer ourselves as *living sacrifices*, and then we *must* necessarily from the *position* we occupy, be under the influence of the "all-cleansing blood." We place ourselves in a situation to receive constantly its sprinkling, to feel its saving power. We are not only made but kept forever clean.



Aug. 7th, 1847.

Be assured the witness of entire sanctification may be dimmed, beclouded, or lost, by what may seem a very little thing,—a thought, word,—a temper amiss,—the turning the eye of the mind,—a want of confidential faith in the Savior, may bring gloomy shadows over the mind that may not be soon removed, though there may be a constant design and effort to do right, and this too accompanied with much prayer:—I do not say that the soul will be left entirely without divine consolation,—or without many answers to prayer, and some of them while praying — and while the soul endeavors to live faithfully, there may be at times a sacred sense of the preciousness of the blood of Christ, as the fountain that cleanseth from all sin, with a sweet sense of the divine favor, and this may sometimes last for days or weeks together, with a joyful sense of belonging to the Lord.

Yet I am well assured, and have always been, from the time the blessed Witness of sanctification was given, that it is possible to retain it uninterruptedly, simply by abiding in Christ, by faith.

For the Guide to Holiness.

## LETTER TO MY DEAR MOTHER.

MY BELOVED MOTHER:—I have been struggling, as you know, for a little more than ten years, in the way to the kingdom. My struggles have been often very weak, and at times nearly suspended. I have had a *very* evil nature to contend with—severe trials, and deep waters of affliction to encounter. I have it to say, however, that in all my wanderings and weaknesses, God has stooped to be merciful; he has never left me, and has frequently manifested his sovereign love. I regard these moments of divine manifestation and favor as worth ages of earth-born joy. What, then, must it be, to have the soul exist in continual harmony with God, purified and sublimated by his abiding presence, resting tranquilly in him, and moving cheerfully at his bidding? Such, I cannot say, is my condition—would that I could. I mourn the existence within me of something unholy—something discordant, something which prevents the fulfilment of that delightful promise of our Savior, “And my Father will love him, and we will come unto him, and make our abode with him.”

O, when shall I experience this gracious, permanent visitation of my Savior and my God?

"Come in! come in, thou heavenly guest,  
Nor hence again remove;  
Come sup with me, and let the feast  
Be everlasting love."

This has been the language of my heart for a year past. I desire not the world in any of its departments — I know it cannot bless me. I have but one ruling desire, which is well expressed by the Christian poet:

"I thirst, thou wounded Lamb of God,  
To wash me in thy cleansing blood."

In the contemplation of this subject, I have derived peculiar profit from the work of Professor Upham, entitled "Principles of the Interior or Hidden Life." He presents the subject in a clear, commanding, and attractive light. I have also had other helps — the "Guide," is one of no inferior character. I found the January number, containing a sketch of the heavenly-minded Dr. Fisk, peculiarly sanctifying in its influence. Oh! how sweet and precious is the savor of life, which is flung out by such Christians, upon our dead and miserable world! I have always found the biographies of eminent Christians extremely profitable. It was after I had backslidden from God, that I was mercifully restored to divine favor, whilst reading the history of John Fletcher. I have read a hundred times, with a heart glowing with admiration and delight, the characters of faithful Abraham, pious Joseph, patient Job, and the devotional David. It is the simplicity and purity of holy men that charms me. The world, which is full of duplicity and discord, affords no resting place for the heart. But the saints bear evidence that there is "a rest that remains to the people of God." They have no affinity for the corruptions of the world. They live in a higher and purer element. They have reached the "land of Beulah," and feast continually upon the rich fruits of the heavenly Canaan. The world is in commotion, but they feel it not; its vain pomp and empty mockeries are presented to them in vain. They walk with God. They are, therefore, simple, because they live like children continually and entirely dependant upon their heavenly Father. They are safe, because they are tied to the throne of God. They are sublime, because their minds, soaring far from earth, revel in the sunlight of eternity, and bask in the beams of the infinite presence. Hence I love the saints, and I love to converse with them, living or dead.

But this, dear mother, is not sufficient for me. My own heart remains impure, unsatisfied, unfilled. I am not yet dead to the world.



I am ashamed of my earthly-mindedness; I deplore the remains of indwelling sin. Nature is still turbulent and rebellious. My will is not entirely subject to the divine will, yet blessed be God, that I can say with confidence, I expect to realize this glorious consummation. I rejoice to know that I love God; but my unworthiness so stares me in the face, that I am often ashamed to think that God loves me: however, this sentiment vanishes when I reflect that it is not of debt, but of grace. Saint John says, "Herein is love, not that we loved God, but that he loved us." 'This, too, I have clearly proved.

"I never shall forget the day,  
When Jesus washed my sins away."

But how to venture with my little all upon this unbounded ocean of love, I know not. I see it to be my privilege, yet my inability is continually hurled at me by the adversary of souls. I wait patiently for God to bruise him beneath my feet, and I am asking daily with some degree of resignation, as well as faith, for spiritual freedom. Sometimes I think that, with the forth-coming spring, when nature shall burst from her icy fetters, exhibiting her Maker's glory, and heralding her Maker's praise, my soul, too, will perhaps become disenthralled, leap into liberty, and exult in the efficacy of that atoning sacrifice which "saves to the uttermost all that come unto God by him." Yet I am not waiting for that particular period — nor for any period, only for God's time. My great deficiency is *want of faith*. Oh! pray for me, that I may obtain a complete victory over "the world, the flesh, and the devil." There is some thralldom still from each of these sources.

I have very much more to say, dear mother, but time is short, and duties various and urgent. I feel grateful for the prayers which I know you are accustomed to offer in my behalf. I often think I feel their blessed effects, as I also sensibly enjoy the benefits of early teaching, training and praying, when first I learned to distinguish words kneeling by your side. They seem like so many cords around my heart, while in this distant land, binding me to truth and duty, to heaven and to God.

My prayers are offered reciprocally for you, dear mother, and thus it would seem that our gracious Lord condescends to become a third party — a connecting link between us! I have sometimes looked upon the moon riding serenely through the blue vault above me, and I have said, "perhaps my mother is looking upon that same bright object now — my brother, my sister, is indulging in the calm contemplation which is frequently begotten by the influence of that silver orb." The reflection was followed by hallowed associations, while the moon thus became

a bond of union, and appeared more beautiful and valuable than ever before.

There is, however, a bond of union purer and more hallowed, stronger and more sublime—Christians meet together in Christ, in God. Retiring into their closets, even at distant points, they may ascend on the wings of faith far above the moon, and all worlds, and together gaze upon the ineffable beauty of the Holy One. Here they may hold sweet communion together, and declare also that “Truly their fellowship is with the Father and with the Son.” Here they may recruit their strength, and here each may aid the other by the prayer of faith. The value of this divine bond of union seems to be, furthermore, greatly enhanced by the reflection, that we are continually drawn with increasing force toward that divine centre; that there we are converging, and shall soon all meet, with soul and body redeemed and disenthralled, to go out no more for ever, but to unite in eternal hosannas to the lover and Savior of men.

In view, then, of our present temporary separation, can we not triumphantly say,

“Mountains rise and rivers roll,  
To sever us, in vain.”

Yes! Though united by natural ties, my dear mother, we are also united by ties that shall outlive nature! So, indeed, I feel toward all Christians. Hallelujah! Glory to God in the highest! Amen.

Affectionately, your unworthy son

In the bonds of Christian love,

*Grant Co., Ky., Feb. 29th, 1848.*

W.

For the Guide to Holiness.

## PRESS ON.

WHAT though the clouds of doubt may rise,  
And fierce temptations meet thine eyes;  
Oh, raise thy thoughts above the skies,  
And still press on.

Thy Savior's strength thou wilt receive,  
And victory o'er thy foes achieve,  
If thou wilt only Christ believe,  
And still press on.



Go forward, then, in his great name,  
The principles of truth proclaim,  
And while on earth you may remain,  
Oh, still press on.

Press on, until with joy you see  
The depths of Jesus' love to thee,  
Till by his side you 're safe and free,  
Press on, press on.

Press on to do the Savior's will,  
The last remains of sin to kill,  
Thy soul with heavenly grace to fill;  
Oh, still press on.

Press on, the perfect love to feel,  
Which doth by faith the witness seal,  
As Jesus doth himself reveal;  
Oh, still press on.

Through all this wilderness of woe,  
Still in the Savior's footsteps go,  
Religion's power and glory know,  
And still press on.

Until the sands of life are run,  
Until thy work on earth is done,  
And thou the crown of joy hast won,  
Oh, still press on.

*Southampton, Mass.*

H. M. N.

For the Guide to Holiness.

## OBJECTIONS.

CHILDREN of the most high God! by your making a profession of religion, you stand pledged to the world, both unbelieving and Christian, to be holy. By your connecting yourselves voluntarily with some Christian church, you not only stand pledged to live a holy life to the utmost of your power, but also to contribute your healthiest and best directed influence to the making all within your sphere as holy as the exalted privileges of the gospel of Christ will enable them to be. Remember this in every part of your homeward way, that in so far as you do not, directly or indirectly, in your life and conversation, aim at the

holiness of all men beneath your influence, you are acting without the appropriate object of the Christian life in view. Let this sentiment be an ever-present guardian to your lips and actions, that it is the chief behest of the Christian pilgrimage, to lead as many into the paths of holiness as you possibly can : and to lay all your sanctified powers under contributions, to make them as holy as the fulness of the blessed Savior will permit. When you act thus consistently with the high claims of Christian obligation, you may indulge the conviction that you are becoming like your holy Master.

Dearly beloved in Christ : if you are ever inclined to make objections to making an immediate effort to gain the witness of God that you are holy, what objections do you make ? What can you ? We hear some say, that holiness is too great an attainment for the helpless and the guilty to make in this life. Are you now halting upon this objection, which so many make ? If so, let us try to see if it can be satisfactorily answered. Now you will admit that this scripture is in the Bible, "Be ye holy, for I am holy." This passage states, 1st, That God is holy, and 2nd, Imperatively commands men to be holy. That the divine Being is holy, is deemed an all-sufficient reason for demanding this nature in men. We suppose, not that men are to be holy in manner or degree as God is ; but, that they be holy in their sphere as he is in his sphere. Your Heavenly Father has graciously written an epistle to you, in which he has kindly commanded you to be holy. Now you are under the highest and holiest obligations, as children of grace, both to believe it with all your might, and exert every faculty to obey, not the letter only, but the spirit of the command. Filial affection and fear unite in forbidding you to hesitate for one moment. Hesitancy is evidence of doubt and indecision in your mind, but these ought to be banished by the paternal authority and command. But if this is your state of mind, you are chargeable with ingratitude, not toward a human benefactor and parent, but towards one who has been so kind as not only to pardon your oft-repeated transgressions and delinquencies, but to place you by adoption in his family, and call you his children, and name himself your Father. If any command is to be obeyed at once, this ought to be. As it is binding upon every person who reads the precious Word, and as it is the duty of all to read it, hence, obedience is a duty of immediately binding import upon all. That you are weak and fallible, as stated in the objection, only will make you the more remarkable monuments of saving grace. That you are guilty, only proves you the more directly objects upon which this great and holy work is to be wrought. You will mark this as a general truth, that almost all who do not strive to come up to this command, make this objection. That it is advanced



by so many, is no adequate reason why we, as hearty searchers for truth, should delay long upon it as a valid objection. But it merits attention, because it has ruined so many precious souls, and is retaining many more under its cruel thralldom, who would accept of emancipation. Let us make the only two suppositions that can be made — That Jehovah, in his gospel scheme, contemplates the removal of sin, 1st, In part, 2nd, Wholly, both its guilt, and pollution and power.

The first supposition contains the embodied creed of all partialists. Directly upon this, we may here predicate the following items: 1st, That in no place in the Sacred Scriptures has God intimated it as his pleasure or will to limit either the number or degree of sins to be removed; 2nd, That in no passage in the Prophets is there the most distant hint to a limitation; 3d, That our Savior himself is very express in saying, "The water that I shall give him shall be in him a well of water, springing up into everlasting life;" 4th, Especially in the Lord's prayer, are the terms employed the most general and the most unlimited; 5th, The Evangelists never employ a single qualifying term of limitation; 6th, The primitive Disciples, both from their own writings and the testimony of heathens, it is gleaned, were accustomed to use terms expressive of the entire removal of sin being contemplated by the sacred Scriptures; 7th, That the creeds of modern churches embrace this doctrine as illimitable; 8th, That many in the modern church are daily witnesses to the broadest interpretation of the Holy Scriptures upon this point. R.

January 25.

For the Guide to Holiness.

## SANCTIFICATION—HOW PRESENTED.

MR. EDITOR:—If you think the few thoughts below worth publishing, you may give them a place in the Guide.

In discoursing or writing on the great subject of Sanctification, we should be careful to present it in that light in which our Savior and his Apostles taught it to the churches. High attainments in grace are presented in the 25th of Matthew, where our Savior shows the graces that must be in us, and the good works that must adorn us, in order that we may be accepted at the last day. Now, that which will make us acceptable at the Judgment, should be held forth as that perfection of love to which we may attain in this life. In our Lord's sermon on the mount,

we have the doctrine held forth in different points of view. It consists of sincerity and simplicity, in giving alms, fasting, prayer, conversing, in forgiving our enemies and praying for our persecutors, in laying up treasures in heaven, and seeking the glory of God in all things.

Whoever lives up to the standard set forth in this sermon, is no doubt in possession of that perfect love which casteth out fear, and unites the soul to God. In all the Epistles we find the doctrine of perfection. In the 12th of Romans the Apostle presents the subject in its true light. When the Apostle exhorts us to rejoice evermore, pray without ceasing, and in everything give thanks, he presents a practical view of the great truth.

In the self-denying life of the Apostle Paul, we may see plainly what the doctrine implies. What can give us such exalted views of this doctrine, as the whole career of St. Paul? We do not expect in uninspired men such an elevation of character; but still they may possess the same inward goodness of heart, and pure love to God, as was manifested by this great man. Let us not for a moment think that the standard of Christian perfection is too elevated, as set forth in the life of St. Paul. His words were, "follow me as I follow Christ." We must make a practical use of this sublime truth. We must aim at exemplifying all the precepts of our Savior, and his holy Apostles; for they *taught*, and *lived*, for our instruction; and the best guide to a knowledge of their doctrine, is a careful investigation of their *lives*. It is said of Christ that he was "holy, blameless, and separate from sinners"—that he went about doing good. And the Apostle could say, "for me to live is Christ, and I count not my life dear unto me, that I may win Christ, and be found of him."

How much we need practical illustrations; and then the clearness, and soundness of our teaching, on this great subject, will not appear to be in vain; and it will not be said that the standard of *holy living*, is below the high standard of our doctrine on this question.

We want living examples of holiness, such as were St. Paul and many others, of whom we have read, who were full of good works as well as of faith and the Holy Ghost."

S. W. S.

The more we are disunited from the unnecessary and tangling alliances of this life, the more fully and freely will our minds be directed to the life which is to come. The more we are separated from that which is temporal, the more closely shall we be allied to that which is eternal; the more we are disunited from the creature, the more we shall be united to the Creator.



From the Christian Advocate and Journal.

"GOD IS MY ROCK."

*God is my Rock!* Foundation sure  
On which I build my faith and hope;  
'Mid earthly tempests still secure,  
Exultingly I here look up,  
While furious "wind," and beating "rain,"  
And sweeping "flood," assail in vain!

*God is my Rock!* within whose side  
I've found a "cleft," — a safe retreat,  
Where 'mid life's woes I ever "hide,"  
And find with Him communion sweet,  
Till earthly "storms have all passed o'er,"  
And I have gained the heavenly shore!

*God is my Rock!* When hosts of foes  
In dread array my soul surround,  
And earth and hell combined oppose,  
With all their powers cannot confound,  
The eternal "Rock is my defence,"  
My "refuge" is Omnipotence!

*God is my Rock!* Whence "waters" sweet  
In rich profusion ceaseless "flow,"  
To cheer me 'mid the oppressive heat,  
As through the "wilderness" I go!  
O famished ones, come drink with me  
These living streams! so pure! so free!

*God is my Rock!* Beneath whose "shade,"  
While wandering in this "weary land,"  
Fatigued and faint, my steps have stayed,  
And mid the desert's burning sand,  
Thus sheltered from the scorching sun,  
I've rested till the heat was gone.

*God is my Rock!* When wrecked by sin,  
And 'whelmed beneath despair's dark wave  
Death claimed me for his prey. O, then,  
I saw a hand reached out to save!  
And quickly to that Rock it led,  
"That Rock that towered above my head!"

And there I found my hope, my rest,  
My peace, my joy, my happy home!  
How tranquil my once troubled breast!  
And e'en while raging billows foam  
*In nature's last convulsive shock,*  
*I will exult in God my Rock!*

M.

Mount Holly, N. J., January, 1848.

# GUIDE TO HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 9.

In the higher states of sanctification, the soul ceases to place limits to God, and to assign him a locality.

To the view of Christians, in the more ordinary or common state of experience, God is *a being afar off*. I think it may be said of them without over-statement, that they scarcely ever think of him, except as a being, not only having a form, but a definite and distant locality. He is *personified*, if we may so express it, in some shape or manifestation of glory, and is always made visible to the "mind's eye" in some place;—as dwelling, for instance, within the walls of the New Jerusalem, as shut up within golden gates, as seated on a lofty white throne of celestial beauty, as surrounded at appropriate distances with guards of angels, and acting as the great administrator, the Minos or Rhadamanthus of the universe. This is the common idea. It is probably well suited to the earlier stages of religious experience. There is not as yet faith enough in the soul to sustain a different and more adequate conception.

2. There is a period, however, in the process of sanctification, when God is gradually withdrawn from this position, and ceases to be either limited or local. At this period, the well-defined and impressive image, which had been present to our thoughts for many years, becomes more and more indistinct, more and more remote from us, until it entirely



disappears. But this withdrawal of God from a particular locality, which at first is perplexing and trying, is followed by his substitution and re-appearance to the eye of faith, not exclusively in any one place or thing, but in all things and all places; — in every tree, and plant, and rock, and flower; in every star, in the wandering moon, in the floating cloud, in the wide and deep sea, — in insects and birds, and the wild beasts of the mountain, — in men, who more than any thing else, bear the image of God; — and in all events as well as in all things.

3. The idea which we have of God under these circumstances, may be described as a general one, and perhaps as an indistinct or indefinite one. It is necessarily wanting in that clear and definite outline, which characterizes that restricted and inadequate idea of God, which represents him to the mind's eye as having a particular form and a particular place. The true idea, that which reveals him without the limitations of form and place, is indistinct in the sense of being without definite bounds, but not in the sense of its being unreal, and is general without being weakened by its unlimited extent. Without assigning God to any one thing or place, it recognizes him, rejoices in him, and receives him in all. Happy is the man, whose heart is so purified that it is thus brought into unity with a God *universal*.

4. To him who has this deeper insight and this higher unity, God breathes in the vernal zephyr, and shines brightly in the summer's sun; he sees him moulding and painting the fruits of autumn, and sending the hoar-frosts and piling up the snows of winter; all inanimate nature is full of him. He sees God also in what is ordinarily called the work of men's hands. It is God that spreads his pillow — it is God that builds his house — it is God that ploughs his fields — it is God that sells for him and buys for him; — God gives him pain, and sends him joy — smites him when he is sick, and heals him when he gets well. And what God does for himself, he does also for others, and for communities. It is God that builds up and puts down — that makes kings and makes subjects — that builds up one nation and destroys another — that binds the chains of the captive and gives liberty to the free — that makes war and makes peace. All men, and princes, and nations are in his hands like clay in the hands of the potter. His eternal will, which never has changed, and never can change, dashes them to pieces, or fashions them to everlasting life. All things are his, *sin only excepted*, and sin is *sin*, because it is not of God. Whatever is not of God is of the devil — and whatever is of the devil is sin.

5. What blessed results would follow, if all men had that faith which deprives God of form, and displaces him from a particular locality, in order that being without form, he may attach himself to *all forms*, and



that being without place, he may be found present *in all places*. Such a faith, if it would not at once carry us up to the New Jerusalem, would do that which amounts to much the same thing—it would bring the New Jerusalem down to earth, and would expand its golden walls and gates to the limits of the world and of the universe. “And I, John, saw the holy city, New Jerusalem, *coming down from God* out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, *the tabernacle of God is with men*, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.”

6. When the soul is so far advanced as to dislodge God from place and make him, by relieving him from the distinctness of form, God indistinct, in the matter of specific figure, but still real and universal, it finds him and associates with him without the least effort. The order of operation is reversed from what it commonly is. It is not necessary now, in order to fasten our minds upon God, to free them first from worldly attractions. The world and all the objects of the world are made full of God, — and instead of going out of the world to find him, we cannot go any where *without* finding him. Divine communion becomes unspeakably easy.

7. Another remark which may be made in view of this subject, is this — we find here the true remedy of wandering thoughts. The correctness of this remark is involved, to some extent, in what has just been said. In wandering thoughts, the soul separates itself from God, that it may attach itself to some created object. But when its spiritual eye is so cleared that it sees God in all creatures, it is impossible for it to wander in its thoughts, for it not only carries God with it wherever it goes, but it cannot go any where without finding God. How can it wander from that which is universal — and which, in being universal, attaches itself to every object of human perception!

8. We remark again, that the faith which finds God in every thing, necessarily tends to secure forbearance, peace, and love in every thing. In that state of mind we should be led to regard every thing and treat every thing just as God regards and treats it. God lives in the lilies of the field. To God every tree of the mountains is dear, — the cedar of Lebanon, the branching elm, the stately maple, the pine and the fir-tree, as well as the flower. God loves them and rejoices in them, because out of him they are nothing, and in him they are manifestations



of himself. When faith is strong enough to dislodge God from a distant locality, and to replace him *in all things*, then we shall love the trees and flowers as God does; — they will be sacred and dear to us, because they will be full of Him.

God is in every thing that lives; — he lifts the wing of birds, and sings in their songs. There is not a “sparrow that falls to the ground without his notice.” In the Millennium, when all men will be holy, and in being holy will be in harmony with the universal Godhead, who will kill a robin? Who will drive, and worry, and slay the poor hare? or hunt the partridge in the mountains, or the wild duck swimming on the free waters? Our happiness will be united in theirs, because we are all in God. Even the *nest* of the robin and the nest of the sparrow will be sacred, *because God built them*.

And especially there will be peace on earth and good will to *men*. How could a man, for instance, enslave a brother, whatever might be his complexion, if in that brother he saw God? How could a man go to war with his brother, no matter of what name or what nation he might be, if he really believed that God was in that brother? How could we revile the ignorant, or trample upon the weak, or neglect the suffering, or do injustice to any one, if we supposed that God loved them, watched over them, and lived in them? In the Millennium love will be *universal*, because there will be that *faith which makes God universal*; — and there will be no suspicions, no strifes, no battles, no Trafalgars and Waterloos then.

A. K.

For the Guide to Holiness.

## TO A PERSON IN DEEP AFFLICTION.

### EXTRACT OF A LETTER.

“Glorify ye the Lord in the fires.”—ISA. 24 : 15.

“I have heard the slander of many, while they took counsel together against me. False witnesses did rise up: they laid to my charge things that I knew not. They rewarded me evil for good. But I trusted in thee, O Lord; I said thou art my God. Unto thee, O Lord, I lift up my soul. Unto the upright there ariseth light in the darkness.”—PSALMS.

MY DEARLY BELOVED BROTHER: — Wherever our lot may be cast, by the appointment, or *permission* of God — whatever we may be called to do or to *suffer*, trusting in the Lord, we are safe; and for our consolation and joy we hear him saying, “My grace is sufficient for thee; my strength is made perfect in weakness.”

"*Godliness is gain*," — and there is no place on earth where the Christian may gain such rich experience in "the deep things of God," as in the furnace of affliction. Thus, while you "search the Scriptures daily," and give yourself unto prayer, you find for your faith and joy the most animating promises and worthy examples. Now you may have a realization of those "exceeding great and precious promises," whose full lustre cannot be discerned in the sunshine, but only when the sky is overcast with clouds. Then let the dark cloud gather in any part of the moral horizon — let it arise even from the very field of your "labors of love," — that dark cloud has a *light* side for you. *God* is in that dark cloud. \* \* \* \*

"Behind a frowning Providence,  
He hides a smiling face."

Let the chilling winds of adversity blow — let the night of affliction come on — let friends become suspicious, forsake and turn against you and yours — and in the day of your trial let them surround you as a criminal, strive to prove you guilty, and then *pronounce* you so; still, hold fast your *integrity*. The Lord reigns. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Come then the long, dark and stormy night; come calamity and persecution, come all "perils," even to the last and most trying in St. Paul's catalogue — (2 Cor. 11—26,) God still says to his children, as he said to the Jews, when expecting the irruption of the Assyrian, "*Ye shall have a song as in the night.*" And through all the journey of "the wilderness," with its duties, trials and sufferings, God says, in answer to the prayer of "his beloved" Moses, "My presence shall go with thee, and I will give thee rest."

All history illustrates and confirms this great, sacred truth; that, *in every age of the world God has bestowed his richest blessings upon his children in the furnace of affliction*. Here in the school of affliction, and during the term of special sanctified affliction, the Great Teacher gives to his pupils lessons not to be forgotten; his most important lessons for time and eternity. Now you will hear Jesus saying with an emphasis, "*LEARN OF ME.*" And while "sitting at his feet," all absorbed in his heavenly instruction, you shall hear "all the words of this life;" and with your "eyes fastened on him" you shall "bare him witness, and wonder at the gracious words which proceed out of his



mouth." Yea, listening thus intently, you may hear the softest whispers of his spirit, and of his Providence. In this position "all things work together for good to them that love God;" who shall cause even "the *wrath* of man to praise him." "Take heed, therefore, that ye lose nothing that ye have gained, but that ye receive a full reward."

I thank God, that without ceasing, I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears. "I have confidence in you through the Lord, that ye will be none otherwise minded," — that you will not "be swallowed up with overmuch sorrow;" but remember, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Now, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you," — but, "Rejoicing in hope; patient in tribulation; continuing instant in prayer;" you will receive with "meekness of wisdom" the holy tuition of suffering, and lose not one of the *golden blessings of the furnace*.

JEREMIAH.

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For the Guide to Holiness.

## JOY IN HOLINESS.

WE often hear it said, and with great propriety, too, that without holiness no man shall see the Lord; but persons too generally, we think, confine their ideas on the subject to the sight of him, without a dimming veil, that shall be enjoyed by the redeemed in heaven. Has the reader considered the degree of holy nearness to God that holiness brings its possessor into? has he thought of the sweet, but sacred and solemn intimacy with Jehovah that such an one enjoys? has he thought of the import of these words, "I and my Father will come, and make our abode with him;" "I will pray the Father, and he will send you another Comforter, that he may abide with you for ever;" "I will love him, and will manifest myself unto him?" O, these are sweet words to the Christian who wants to centre fully in Christ, for they give him much to plead at the throne of grace, and much to expect while pass-

ing through this vale of tears—this valley of Baca! Very precious indeed are the manifestations of himself, which Jehovah makes to the mind and heart of the Christian who lives in a state of daily consecration to God. Blessed state of Christian experience, to enjoy communion with the ever-blessed Trinity! When Jesus comes and takes entire possession of the heart, when he has bound the strong man armed and cast him out, the clamor of self ceases, and the heart calmly reposes in the will of God. Oh! how do such see him in all things! In all the means of grace, they see him who is the end. In all the works of his hands, they see him so fully that they are ready to exclaim,

The smallest pin in nature's frame,  
Marks out some letter of his name;  
There's not a spot, or low, or high,  
Around the earth, across the sky,  
Where the creator has not trod,  
And left the footsteps of a God!

They see him as the sovereign of the Universe, putting down one, and setting up another. They see him in all their own affairs; and though they may not see why he does certain things, or suffers them to be done, they remember that here they see but in part, and can very confidently trust him with what they do not see. Perfect love implies perfect faith, (for we cannot perfectly love a being in whom we have not perfect confidence,) and faith is "the evidence of things not seen." But O! in what forms of love does he reveal himself to the heart, in his communings with his faithful followers? With what unutterable sweetness do his accents fall on the believer's ear, when he says, I am thy all!—how rich are the consolations on which the believer feasts when God comes in to sup with him!—how pure is his enjoyment in God when it is unmixed with self-seeking. But for whom is this blessedness reserved? Surely, not for those who will compromise with the world. The language of Jehovah is, "Come out from among them, and be ye separate and I will receive you." The heart is not in a fit state for communion with God, when it is panting after earth's trifles, or intoxicated with giddy mirth. Such an one does not desire to come very near to God; he rather shrinks back abashed, while the true Christian sees the way into the Holiest open, and Jesus Christ his High Priest entered; and he loves to draw near and commune with God at the mercy seat; and did angels hover over the Jewish mercy seat, and desire to look into the mystery profound, so he feels that "angels hover round him—wondering at the love that crowned him; glad to join the holy song," in which the effusions of his heart find vent.



But this state is reserved for those alone, who make an unreserved dedication of all to God, holding themselves in readiness to come at his call to whatever he may choose to appoint them; not asking him whether he will lead them to suffering or ease, to poverty or riches, to honor or dishonor; only desiring that he would choose for them. Whatever they can enjoy in Christ, and he gives them, they thankfully receive; but what they cannot enjoy in Christ they do not desire. They do not even decide for themselves what they can enjoy in Christ, lest they should be mistaken; but their language is, Choose thou for me, blessed Lord, in all things! And is not all this perfectly rational? Who can choose with such wisdom as he? Who has so strong a claim upon them as he? O, that the world of professors knew the folly of trusting to their own hearts in anything, and the value, and safety of committing all, without reserve, to him who is too wise to err, and too good to be unkind! What a noble barter does he make who gives up all to God—who exchanges sin for holiness! He has perfect peace, for the war of passions; sweet repose in the Divine will, for the turbulent clamors of self-will; the rest of faith, for the doubts and fears of unbelief; Communion with God here, and a bright prospect of immortality and eternal life in heaven, for the poor, perishing bubbles of earth, that when you catch them burst.

“Who is as the Christian wise?  
He has naught, for all is given;  
Buys the pearl of greatest price;  
Nobly barter earth for heaven.”

Reader, have you made this noble barter? If not, will you make it now? O, for more of the spirit of self-consecration! J. A. S.

For the Guide to Holiness.

### THOU SHALT NOT TEMPT THE LORD THY GOD.

Many sincere Christians often tempt God. They place themselves in circumstances where they seem to need a special manifestation of God's power, and then presumptuously call for it, with a determination to doubt God's goodness unless he grant it. They seem to expect that God will violate his own laws, and prove himself a fickle being, for their good.

Notice the example given us in the fourth chapter of Matthew.

Christ was on a pinnacle of the temple. Satan said, Cast thyself down, for it is written, "His angels shall hold thee up, lest thou dash thy foot against a stone." Had Christ yielded to this, would he have been protected from injury? No. There was no reason why he should throw himself from the temple. He was able to retire safely, without special aid from angels, and God never works miracles unnecessarily.

A Christian brother remains at home on the Sabbath, neglecting public worship, and prays for the Sabbath blessing, and an advancement towards heaven. Will he obtain it? No. Thou shalt not tempt the Lord thy God. He has instituted a church and its ordinances, and how can you presumptuously expect that God will directly confer upon you what he intends to confer through the use of proper means?

A mother prays for a blessing upon her child—for health, for convicting, and converting, and sanctifying grace. She tries to pray with faith and spirit—but is it granted? No. She is tempting God. She does not use the means. She does not converse with the child; she does not regulate the habits of the child, according to those rules which are necessary for the attainment of the desired blessings.

A minister enters the pulpit, having neglected abundant opportunity to make preparation, selects a text, and prays that the Spirit may reveal to him the depth of its meaning, and give him utterance, and convict and convert under his ministry. But is it granted? Alas! no. Like the wicked and adulterous generation, he is seeking a sign. No one who can study, has any more reason to expect knowledge without it, than he has to expect nourishment without food.

But will not God ever grant great blessings without the use of means? Are there no special providences? Doubtless there are. But it is where the proper means are either unknown, or could not be performed.

No, my readers. The Spirit will do its work, but you must do yours. Unless Paul plant, and Apollos water, God will not give the increase. First lay yourselves upon the altar that sanctifieth the gift, and his promises will prove true. "Thou shalt not tempt the Lord thy God."

H.

It is good to take up and to bear the cross, whatever it may be, which God sees fit to impose. But it is not good and not safe to make crosses of our own; and, by an act of our own choice, to impose upon ourselves burdens which God does not require, and does not authorize. Such a course always implies either a faith too weak or a will too strong; either a fear to trust God's way or a desire to have our own way.



From the Northern Christian Advocate.

## HOLINESS THE STRENGTH OF THE CHURCH.

HOLINESS is a term we love. Applied to God, it embraces the infinite perfection of his moral nature. Applied to man, it embraces the finite perfection of *his* moral nature. The former is absolute perfection, and is measured only by itself. The latter is relative perfection, and is bounded by the nature of man, and the character of the world in which he lives. In my garden is a rose in full and perfect bloom. Every leaf is entirely unfolded, and upon its bosom sleeps a rich and beautiful tint. I call it a perfect rose, and do not misname it. In my house is a lute, made by a skillful artist, and of the best material. It has laid unused for years, and is now covered with dust. Some of the strings are broken, and others are much corroded, and it is all out of tune and will give no music. I give it back to the artist to be refitted. He removes the dust and corrosion, replaces all that is unsound by what is sound, re-tunes it, and now its tones are rich and melodious, and it is full of sweetest music. I call it a perfect lute, and all agree with me. So, when a soul is entirely given up to the great Artist, who is Jesus, he refits and new fashions it, removes whatever is impure and unholy, and replaces it by what is pure and holy; sets its "thousand strings" in perfect unison, and now its music cannot be very unlike in kind, to that among the angels, nor its perfection very dissimilar in quality to that in heaven. Such a soul is holy, because it is cleansed from all unrighteousness, and loves God supremely, and its neighbor as itself; and it possesses a perfection, which, in degree, is that of earth, and in kind, is that of heaven. Indeed, *love* is the sum of all holiness, whether it be found in heaven or upon earth. A soul *full* of love, has the image and likeness of God, and in its moral nature is perfect, whether it belongs to an angel or a man. Love gives perfection to moral nature, whatever be its capacity or wherever it may be found in the chain of intelligences, reaching from the smallest finite to the boundless infinite. But the moral capacity of the human soul can never become infinite, and hence, its perfection must ever be finite.

Though we love to think and talk of holiness, our present purpose leads us to look at its consequences. These, when they are all united in a Christian body, give to that body unrivalled moral strength and religious power. So long as it possesses them entire, there can be no ground for fear. It is invincible, and *will for ever* conquer. There is

no need of very great numbers, for two can vanquish "ten thousand." There is no need of very great learning, for the foolish can confound the wise. There is no need of very great wealth, for the wealthy are generally the weakest. A leading consequent of holiness is a deep and soul-stirring interest in the conversion of the world. This interest is not like a single drop of water, but it is like the wide ocean, full. It is not like a feebly twinkling star, but like the sun in its burning strength. It is not like the little rivulet that meanders its course along, but it is like the deep, broad river, that moves on in its power and sweeps every barrier before it. It is not the last and feeblest emotion of the heart, but the first and mightiest impulse of the soul. Holiness makes this the Alpha of the Christian's being. But how frequently is this order inverted. The Alpha takes the place of the Omega, and *secular interest* becomes the deity of the soul. What an antagonism between these two interests! How unlike they are! As much so as the lamb and the lion — as the dove and the vulture — as heaven and earth. If action be the criterion of judgment, how extensive the dominion of secular interest! How it rules in the hearts of thousands who call themselves Christians! They are fully satisfied if they feel the smallest possible interest in the conversion of souls. It is frequently said, "I am glad I feel *any* interest in the cause of Christ." How this must sound in heaven! How such a record will make their hearts bleed in the day of judgment, if it is not previously erased. Contrast this with the declaration of the apostle: "If any man have not the spirit of Christ, he is none of his." Now, whatever else this spirit may signify, it is certain that it implies a strong and unparalleled interest in the success of his mission — an interest superseding and out-rivaling every other, and that it cannot exist without it. Take this from the "spirit of Christ," and it is no longer *his* spirit. How can any pretended Christian be satisfied until this interest occupies the *throne* of the soul, and all secular interests worship at its shrine. Look at the destinies involved in the success of this kingdom. Countless myriads of souls are at stake. Their endless bliss or woe is pending. If there was but a single soul in the hazard, its redemption would be worth ages of labor and toil. Measure the existence of this single soul, and then increase the number beyond the power of figures, and there is embraced innumerable, infinite destinies. How deeply we ought to feel for their redemption! We might ask an angel to *feel* for us, but his powers would be over-taxed. Gethsemane has left the only record of the crushing power of these destinies. The soul that felt them was of unlimited powers, and yet its agony was "great drops of blood." Now this intense, thrilling interest in the conversion of souls, is the



legitimate product of holiness, and cannot be maintained without it. There may be occasional out-bursts of this feeling, where the soul is not entirely the Lord's, but they generally betoken intervals of darkness.

Now the success of every great enterprise is very much determined by the amount of interest felt in the bosoms of those who are engaged in it. If the interest be small, there will be little effort. If it be great, there will be powerful effort. Such effort originates in *soul-devotion*, and is the almost certain precursor of victory. Every body that moves must have a propelling force, and the rapidity of its motion will generally be measured by the amount of force, and the skill of application, where the obstructions are equal. In bodies where mind moves, this force is the interest felt, for it is this that moves the soul to action. The strength of a Christian body, then, so far as it would accomplish the grand object of all Christianity, the conversion of the world, depends upon the interest felt at this point; and the strength of this interest being determined by the amount of religion enjoyed, holiness will ensure the greatest possible strength. 'The universal prayer, then, should be, Lord, "cleanse us from *all* unrighteousness," and give the *power* of sanctifying grace.

For the Guide to Holiness.

### EXTRACT FROM A PRIVATE LETTER.

The following was not designed for publication, but we trust the author will pardon the liberty which is taken, for the sake of our readers. It is mainly on the subject of

#### SPECIFIC CONFESSION.

COOPERSTOWN, 28th March, 1848.

DEAR FRIENDS :—I am much impressed with the importance of a *specific experience* and of *specific statements*, on the subject of perfect love. I say a *specific experience*, for many persons seem capable of enjoying themselves tolerably in religion, while there is at the same time some lack of instant spiritual industry, some tolerance of self, some sinking back from Christ. These things indulged, soon induce a state of uncertainty, as to our real measure of grace; and this continuing, will ripen into unbelief, followed by positive sin. *Habitual specific profes-*

sion of perfect love, is an excellent means of keeping out of this maze of perplexing uncertainty. It induces a habit of rigid self-scrutiny, well adapted to detect and repel the slightest embryo of iniquity from the heart. It commits us before the church and the world; and thus throws a powerful guard around the soul. It brings peculiar glory to the Redeemer, by presenting an actual fulfilment of the promise, "He shall save his people from their sins." It greatly encourages seekers of this great salvation to press after it, and is often the immediate occasion of their finding it.

It is particularly important that *ministers* should be specific in their professions of full salvation. We *must preach* holiness. We cannot keep peace with our consciences, we cannot fulfil our ordination vows, without this. But, what does it avail to preach holiness, if, at the same time, we coldly tell our people, after pressing the subject upon their attention and faith, "I do not myself enjoy it." Does not the good Shepherd "*go before*," the sheep, and "*lead them out*?" Is it not the *order* of God that the gospel minister shall himself be "an example of the believers, in word, in conversation, in doctrine, in charity, in spirit, in faith, in purity?" Does not God, *for the good of the whole church*, give to the preacher of Christ, the privilege of enjoying, *if he will*, more of the light and power of salvation in his soul, than any of his flock? And does not the Holy Ghost himself teach the people to look to us as examples? In accordance with this view, is it not generally found, that when the minister refuses to come up to his high privilege in Christ, and to bear a *specific testimony* of full salvation for himself, there is little pressing after it among the people? O my brethren of the pulpit! How many among our flocks are restrained, in their ardent desires to be filled with the Spirit, by the chilling temptation — "Why, you are too fast!" — "You are presumptuous!" "Even your *minister* does not pretend to such high things!" Thus, if we will not do our duty, Satan will make of us,—who are ordained and called of God, to lead and preserve, and feed the flock,—dreadful stumbling blocks in their path to life. O, it is either a most glorious, or a most dreadful thing to be a gospel minister!

But, with respect to this specific testimony; it does not do to say, merely, "I feel happy in God to-day," or "I intend to serve God all my days," or, "My soul enjoys present peace," or the like; but something equivalent to—"The blood of Jesus cleanseth,"—cleanseth *fully*—cleanseth *now*—cleanseth *me*. The *objections* to a specific avowal are specious and many. "*I dislike high-sounding professions*," seems to be the Goliath of the host, and I beg to go out against him, with my



slings, and a few stones from the brook of truth. The first I throw, is this: "Neither do men light a candle and put it under a bushel; but on a candlestick, and it giveth light unto all that are in the house." And is God less wise than men are? that he should light the precious candle of perfect love in our hearts to be hid. "Ye are," says he, "the light of the world;" that is, ye are to the moral and spiritual world, in some sense, what the sun is to the physical. And what if the sun were to refuse to shine? Would he not, by that refusal, *cease to be a sun*? And do not thousands lose that light they refuse to shed in the same way?

The second stone I propose to throw at this Goliath, is, "Ye are my witnesses." And what is it but *specific testimony* from a witness that weighs with a jury? We want to hear a witness say, not—"I suppose,"—"I mistrust,"—"I surmise,"—"I am rather inclined to think," &c., but specifically, "I was there," "I saw," "I heard," "I know it for myself," "*It was thus and thus.*" If a witness be called to testify *for us*, how odious does he make himself to us, by a hesitating, round-about, two-sided, dubious testimony, equally capable of either of several constructions? And is it likely that such kind of testimony is more pleasing to God than to us?

We are God's witnesses, and it is our fortune to be called to the stand at a time when there is a great slander-suit pending between our Savior and half-hearted professors, who have slandered our Master by saying, "The Lord was not able to bring them into the land which he promised them." Here we are, on the stand, to testify in this suit; and What shall we say? Speak, Christian, in God's name *speak plain*, for hell turns pale when a witness for God rises. What shall we say? Shall we gladden infernals, discourage the church, and send a thrill of agony to the very heart of our Redeemer by a faint, wavering, pointless recital of misgivings and griefs; or, shall we answer all the false philosophy and high-sounding arguments of the times, by the unequivocal avowal, "*Jesus saves!*" "Glory to the Lamb! The world is overcome by the blood of the Lamb!"

Hoping that these two stones may have entered the forehead of the mighty Philistine, and felled him to the earth, I beg to despatch him with the sword of the Spirit thus:—"Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." This is the first blow. The second blow is, "Whosoever therefore shall be ashamed of me *and of my words*, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his father, with the holy angels."

The third blow is — “With the heart man believeth unto righteousness, and with the mouth *confession is made unto salvation.*” How is this? Why, a poor man comes to you to ask alms, and to his astonishment you give him ten dollars! Now it happens that many persons have questioned either your ability or your willingness to give. He, whom you have relieved, goes abroad among your neighbors, and instead of refuting the slander, seconds it by a substantial *denial* of having received any thing at your hands. His *real* reason for doing so, very probably is, that he wishes still to be regarded as *worth nothing*, and so *escape taxation*; but, if you ask him to *name* his reason, he will be apt to tell you that he *dislikes high sounding professions!* and that he has been disgusted often by seeing people, worth nothing, professing to be rich, &c. But, whatever the reason may have been, it is evident his silence *under the circumstances* is a species of *detraction of your character*, and you will not fail so to regard it. He, of course, subjects himself to the loss of your favor, and to the recall of your bounty. *This is the very point of the passage — confession unto salvation.* The subject is supposed to have been saved before. — “With the heart he believed unto righteousness.” What remains is, that the salvation actually received be confessed, and this it must be or be forfeited. Deny God’s work, and he will cease to work. Confess salvation, and you shall continue to have salvation. “Whoso offereth praise glorifieth me.” “God *inhabiteth* the praises of Israel.” *He lives, he dwells* in the shout of victory that rises from the church. “Let the inhabitants of the Rock sing, let them shout from the top of the mountains.” Doubtless the subject of a *specific confession* of the blessing of perfect love is adjudged one of the *small points* of the doctrine and practice of holiness. And so is the point of every wedge small and potent on that very account. This want of *definite living*, and *definite confession*, is the point of that wedge which Satan has driven, in thousands of instances, between the soul and the Savior; separating from him, at first, by scarcely a perceptible distance, but gradually robbing the soul of its light and power, weakening faith, bringing first twilight and then darkness, till, soon, palpable sin, both of heart and life, give unequivocal evidence that all is lost. *Thousands have fallen here.* The enemy must be rooted from this strong hold. For this work, firmness, courage and constancy, are eminently requisite, and few expedients are more powerful for putting to flight the accuser of the brethren, by a holy soul, whatever its present frame may be as to joy or sorrow, than a *fearless declaration* of full and present salvation. “And I heard a loud voice, saying in heaven, now is come salvation, and strength, and the



kingdom of our God, and the power of his Christ, for the accuser of our brethren is come down, which accused them before God day and night. And they *overcame* him by the blood of the Lamb, and *by the word of their testimony.*" \* \* \* B. W. G.

For the Guide to Holiness.

"GOD IS LIGHT, AND IN HIM IS NO DARKNESS AT ALL."

BROTHER KING :—I have been, of late, much impressed with the above passage of Holy Scripture, as giving a contrast of what might be said of man in his fallen state. Of him in this state it may be said, he is *darkness*, and in him is no *light* at all; and he is never light, or enlightened, only in proportion as he is elevated, morally and mentally, by the gospel of Jesus Christ.

And this is the leading thought in my mind, that our light as Christians, both mental and moral, other things being equal, is in proportion to our personal holiness. In this connection, the term *light* commends itself to my mind in its broad sense, as being not only that which emits light, but which has light in itself. God is light, for "God is love." Love is easily understood. To us there may be darkness in the counsels of our God, as to the mode of expressing his love, because of our inability to see afar off, as he sees; but so far as we *can* see, we are impressed only by the exhibition of the tenderest care for our present and future interest.

There are things which he permits us to suffer, the reason for which permission we could not understand,—which would make it appear that in some sense there is darkness in God,—were it not that we know he is training us for *eternity*. It is not for our training in this life only, that we are called to be Christian sufferers; though there may be indeed high purposes here, in the preparation for which our heavenly Father sees that we need severe suffering. In permitting it to come upon us, he means our greatest ultimate good; though the immediate instruments of it may be seeking our destruction. "Ye meant it for evil, but God meant it for good," said Joseph to his brethren.

Here, then, on God's part, is light, but on man's part, darkness. Man is dark, for he lacks love; love to his God, and love to his brother, or neighbor.

When the human heart is in part only under the influence of Divine love, it is only in part enlightened; it has but in part regained the lost image of its maker; that image, the prominent features of which are love and light. When he judges his fellow man, or his brother, he does not see him clearly, he is very likely



to judge him falsely, because he lacks the love which would make him look upon another as he would wish another to look upon him in like circumstances. He does not consider the position in which another is placed, as he would consider it, were he placed in the same himself.

It may be said that man in his present state is intellectually unable to do this. In some points he may be. But the failure is more in a lack of love than of knowledge. A strong and heavenly love for another's interest will lead to very correct views of him and his conduct. Heavenly love—the love which comes from God—is rational, is candid. Holy or heavenly love gives origin to a sacred invention, in the use of the right means to obtain correct views.

There is a truly philosophical process in love's leading to light. LOVE puts the *best* construction on *all it sees and hears*. It looks attentively and kindly upon the accused, tearing away the veil which the hands of prejudice are ready to draw over its eyes.

O, who loves his neighbor as himself? Who, when he sees his brother in difficulty, would try as hard for his deliverance as he would wish his brother to try for him, were he in like case?—Thank God! I believe there are some in this lower world, as dark as it is, who would do it; who *really do it*. And it is so, because in some hearts the love of God is perfected.

They are as candid, as cautious, as lenient in judging, as they would wish another to be upon them. And if on either side they err, on account of the darkness of the intellect, it is in favor of, and not against the accused; for love always believes good, or hopes good, where it can see no positive evidence of evil. In men, we see all degrees of darkness; from the black darkness of prejudice and passion, to the twilight state of indifference, and faint, uncertain interest. But "*God is light, and in him is no darkness at all.*" He judges righteously; he pities his suffering ones, who suffer the unjust judgment of their fellow creatures, and he will be their defence in due time.

March, 1848.

A STUDENT.

## OUR PAST AND FUTURE.

HERE, beloved in the Lord, we close the labors and responsibilities of another year. And this consideration has led us to reflections on the past.

It is now nine years since we commenced the publication of this work, designed, and, as we believed, well calculated to spread Scriptural Holiness in the church of God.



It was far from our original purpose to assume editorial responsibilities. Other cares and other duties filled the hand and heart; but the joys of full salvation were sweet, so we were willing, yea, desirous to improve the facilities we then enjoyed for conducting famishing souls to the fountain of living waters. A periodical, devoted entirely to the subject of Sanctification, was unknown; the success of such an one was uncertain: some judicious brethren in the church thought the undertaking hazardous. But without a hope of pecuniary benefit, we resolved on an experiment for one year.

A venerable father in the ministry, a ready and able writer, an ardent lover of the cause — a man whose praise was in all the churches — was engaged as editor; but before the issue of the first number, a palsy hand was upon him, laying low the physical powers, and making awful waste of the mental, though to the praise of divine grace be it said, the spiritual man was preserved in his integrity and comeliness. Our friend had become unable to his undertaking, even in the preparation of the first number, and he was soon obliged to entirely abandon the service. In this way a responsibility was providentially imposed upon us, which we should not have voluntarily assumed; and this is our apology for ever having undertaken the editorial management of a work on holiness; for to us the charge is awful, approximating to the duty of entering the Holy of Holies, where none but the High Priest might go, and there to be alone with God.

We have, however, been greatly relieved by the faithfulness and efficiency of others. The work of writing has been taken from our hands, so that our principal responsibility has been to select from the productions of others, to guard the truth, to exclude error, and to determine what would be the most profitable for the mass of our readers.

In our correspondents we have been exceedingly favored. God has given us friends, such as would honor the doctrine, benefit the church, and bring glory to his own blessed name and cause. We have had men learned in the oracles of truth, to make visible and plain the requirements of heaven and the privileges of the church; we have had our philosophers to explain the economy of grace and the workings of the Divine Spirit upon the human; we have had our Deborahs and our Davids, who, with poetic genius fired from the mount of God, and breathing the inspiration of heaven, have led us, in sweet and lofty strains, to the contemplation of our Savior, the richness of his grace, and the beauty of holiness. And we have also had a cloud of witnesses, testifying to the all-cleansing power of the blood of the Lamb, and the faithfulness of their covenant-keeping God.

That there has been a diversity of talent and accomplishment dis-



played on our pages has been evident to all; for while we might safely challenge the critic's most profound observation on some of our writers, we have admitted others, uneducated and unaccustomed to teaching or writing for the press, whose productions, unadorned, save by good sense and heavenly spirit, were admitted for the happy impressions they would make, and that, regardless of the sensitiveness of the worldly wise.

It has afforded us great pleasure to know that the Guide has given general satisfaction, and has been highly approved by many whose opinions we most respect. In some instances it has been said, that the Guide was not so interesting as formerly. If such a remark had been made on any article by the editor, it would have been treated with great deference, but as it was more a criticism on our correspondents, for we have never written extensively, we have inclined to adhere to our own opinion, that the reading matter of the Guide has never deteriorated. And such, we are happy to state, is the opinion of early, confidential, and judicious friends. We are satisfied that the Guide has *increased* in interest, as it has very much in patronage. We cannot, however, expect all to think alike. One would have more of a certain description of articles, and another less; one objects to an article, and another is exceedingly pleased with it. In one instance a prominent Methodist charged the Guide with heresy on an extract from Wesley. We, however, thought Mr. Wesley good authority, and so did the good brother when he learned the source of the extract.

We are far from supposing that we may not err in our judgment as to the propriety of some things, and we only mean to intimate that some of our readers and critics are under the same liability. We have, however, this advantage — we have, and we improve the opportunity, of consulting many in whom our readers would place the most implicit confidence. In connection with the above remark, we ought to acknowledge that fault-finding is hardly chargeable upon any of our readers. Suggestions are made in kindness. We are obliged for them; by many of them we have been benefitted: if others have not been improved, they have been kindly received and duly considered.

A review of the past is a source of gratification, for which we give the glory to God for his abounding grace, and greet our correspondents with many thanks for their efficient service. The Guide has been useful. We have heard of many, east, west, north and south, who have been enlightened and sanctified through its instrumentality. It has been with the Bible, a closet companion. It has been a favorite in the circles of the more pious. It has been a preacher of humility in the

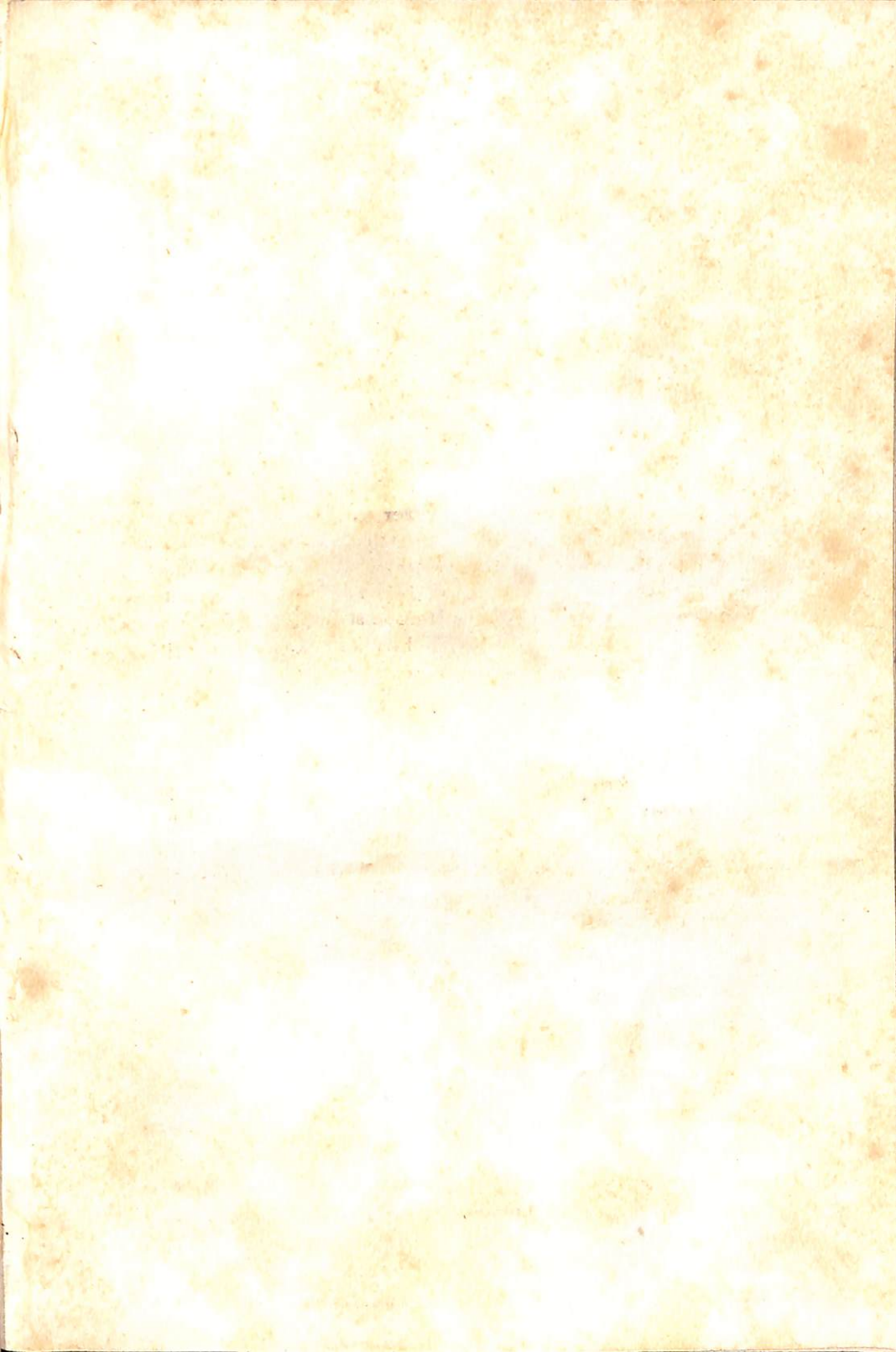


mansions of the rich. It has pointed the poor to riches in Christ. It has been a lighthouse to the mariner upon the deep. It has visited the Missionary Stations upon our different continents and of different denominations, and by some of the missionaries been hailed as a messenger of light and truth. It has been handed from one to another, and sent from station to station among them as the herald of glad tidings, and its instrumentality has resulted with some of them in the joys of a full salvation.

These considerations lead us to continue our efforts. We doubt not they will encourage our faithful friends to constant zeal in furnishing thoughts and words that shall breathe and burn, as they make their impressions upon our readers. And is it not a *privilege* to write for the Guide? Every sentiment uttered here is a lesson to thousands, and that, not to the careless, but to the thoughtful; generally to the sincere inquirer after truth and righteousness. It will be read and have its influence on many who stand in the sacred desk to reveal the provisions of grace to a perishing world; it will strengthen the hands and encourage the hearts of God's people in their labors of love, for it will lead them to the fountain of strength and of glory. It will travel the whole circuit of the sun, shedding a ray here and a beam there, which shall never fade away, but shall expand and brighten till our Father shall bring his church to the enjoyment of eternal day.

Dear reader, as we have already intimated, we do not this work for the pecuniary consideration; we have a higher and a holier motive; yet that consideration is a necessary part of our operation. We need your continued patronage; we need your aid in procuring other subscribers and readers. For our sake, for the good of souls, and for the glory of God, we ask your sympathies, your cooperation, and your prayers. And most sincerely will we "bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant unto you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."







WILLIAM CAREY.

*Have faith in God.*

THE

G U I D E

H O L I N E S S .

EDITED BY REV. D. S. KING.

VOLUME XIV.

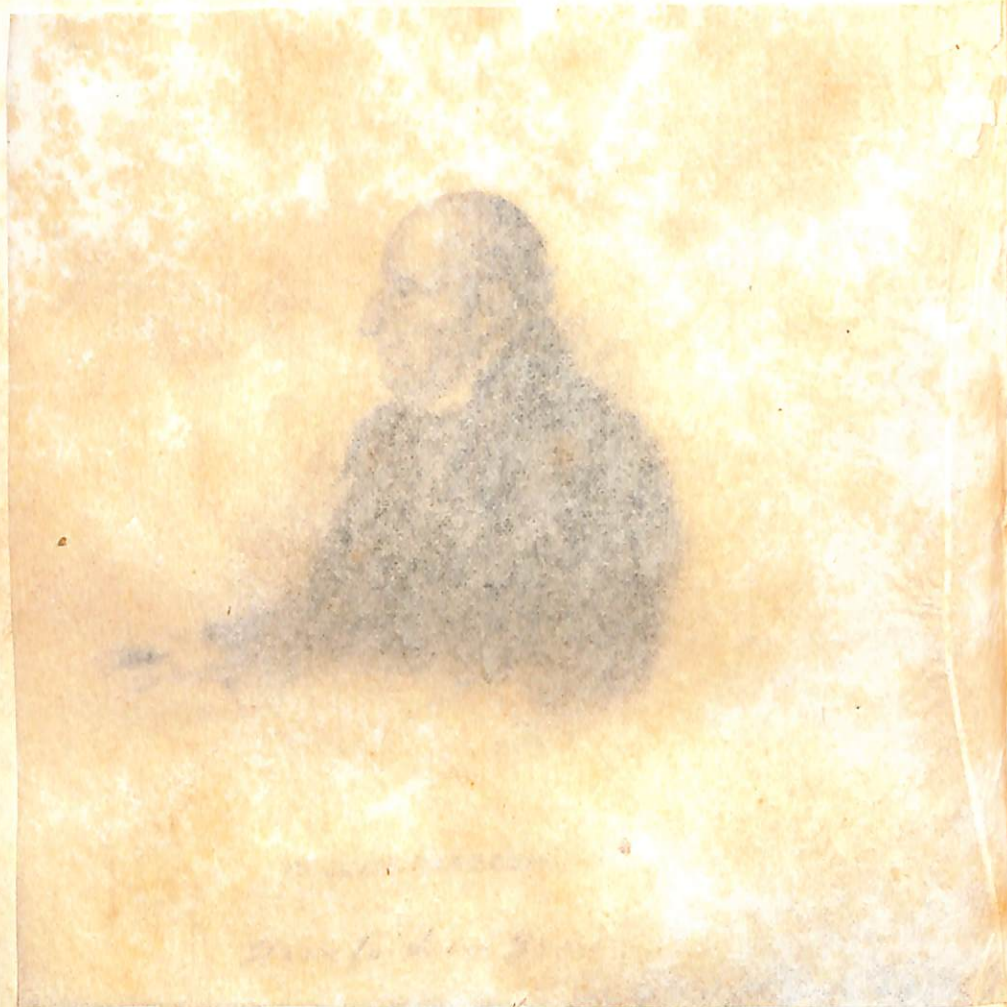
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1848.





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# INDEX TO VOL. XIV.

From July, 1848, to January, 1849.

Address to Ministers, . . . . .	65	Love gives Light, . . . . .	16
Be of good cheer, I have overcome the world, . . . . .	33	Life of Madame Guyon, . . . . .	24
Carvosso, Wm., Spiritual Pilot of Cornwall, . . . . .	1	Letter to a brother Minister, . . . . .	36
Christian Experience, . . . . .	38	Letter to a Friend, . . . . .	41
Christian Hope, . . . . .	67	Love of God excludes all idolatrous love of his creatures, . . . . .	97
Christian Holiness, . . . . .	77	Memoir of Mrs. Anna Jane John- ston, . . . . .	30
Divine action in the holy man, . . . . .	49	Memoir of Mrs. Caroline Matilda Ashley, . . . . .	62
Experience of a lady, . . . . .	18	Naturalness of a truly holy life, . . . . .	25
Extract of a letter, . . . . .	48	On the relation of the created to the Uncreated, . . . . .	132
EVERY THING DESIGNED TO HELP US.			
Feeble Health, . . . . .	53	Personal Experience, . . . . .	44
Earthly Friendships and Family Ties, . . . . .	73	Perfect Love, . . . . .	81
Cares and Labors, . . . . .	100	Personal Experience, . . . . .	85
Worldly Prosperity, . . . . .	135	Personal Experience, . . . . .	113
Extract of a Letter, . . . . .	69	Redemption, . . . . .	72
Entire Sanctification, . . . . .	72	Reflections in Meeting, . . . . .	88
Extract of a letter from Rev. J. T. Peck, . . . . .	95	Relation of Quietude and Energy, . . . . .	104
Faith and its effects, . . . . .	116	St. Paul on Sanctification, . . . . .	28
Faith as connected with Entire Sanctification, . . . . .	121	Sanctification by Faith, . . . . .	56
Faith in darkness, . . . . .	140	Trials of Faith, . . . . .	79
Grace and Glory, . . . . .	72	The Christian, . . . . .	83
How salvation from sin may be ob- tained now, . . . . .	21	Value of Christianity, . . . . .	96
Holiness promotes Christian dili- gence, . . . . .	91		
Justification and Sanctification, . . . . .	61	POETRY.	
		A Gem, . . . . .	94
		The Christian's Privilege, . . . . .	84
		Earth and Heaven, . . . . .	115
		Gospel Echo, . . . . .	120





# GUIDE TO HOLINES.

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For the Guide to Holiness.

THE SPIRITUAL PILOT OF CORNWALL—WILLIAM CARVOSSO.

BY REV. C. K. TRUE.

“In this way he helped many a poor mourner over the bar of unbelief.”  
*Preface to Memoirs.*

A SPIRITUAL pilot indeed, for sixty years, was William Carvosso! for not, like most professors of religion, was he content with feeding the lamps of light-houses on the shores of salvation—he was out in the offing, looking after shipwrecked souls, and guiding all that would hear his friendly hail into the haven of peace and life. His life is an example of what a solitary man may do for the salvation of sinners by his personal exertions, if he consecrates himself wholly to the cause of the Redeemer. It is a proof that the salvation of the whole world is possible to the Christian Church, in a short time. An ambitious man once said, “Let others write history, be it mine to make history;”—but this obscure native of a corner of the island of Great Britain conceived a purpose worthy of record, and learned, when past sixty-four years of age, the art of writing, to leave to his Christian brethren a memorial of his success in the work of human redemption.

He was born near Mousehole, in the parish of Paul, Cornwall, March 11th, 1750. He lived under the parental roof until he was ten years of age, and learnt to read his Bible with a pious mother. He was then sent to live with a respectable farmer in the same parish, in whose family he resided till he became of age. He was all this time addicted



to the vices of youth, wrestling, cock-fighting, card-playing and Sabbath-breaking, and although thrice alarmed for his life, (by being thrown from a horse, by falling into the river, and by crossing over Hayle on horseback when the tide was too high,) and reminded of the necessity of preparing for immortality by regular attendance at the parish church, yet nothing awakened him to a proper sense of his condition and prospects as a sinner, until his sister was converted, and came twelve miles from Gwinear to warn the family. Going to visit his mother one Sunday morning, what was his surprise to find his sister there on her knees, praying with his mother and brothers! When she arose she confounded him by a direct appeal to him respecting his salvation.

He had never been touched before by a serious thought of his concern with religion. He went that night, by her advice, to a Methodist meeting on the opposite side of the river, and heard a sermon from the text, "We are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God." "The word," he says, "reached my heart; the scales fell from my eyes, and I saw and felt I was in the gall of bitterness, and in the bonds of iniquity. I had such a sight of the damning nature of sin, and what I had done against God, that I was afraid the earth would have opened and swallowed me up." The result was, he gave himself up to the Savior, and some days after received evidence of the pardon of his sins, which he retained to the day of his death.

In the history of his own conversion, he learned "God's method of saving sinners, and spreading the knowledge of his grace. *My Sister was converted at the distance of many miles from us; but in the fulness of her heart she came that distance to tell us what great things the Lord had done for her, and to invite us to partake of the same salvation.*" The secret was out—he now learnt it by heart—he made it the rule of his life, he exemplified it;—it shines in his life a polar star to guide after him those who wish to see the world reconciled to God.

But there is something wanting besides light to bring the servants of Christ into this work;—they want a steady and powerful impulse within—a constant energy, equal to that which moved them first to secure their own salvation. O, who shall teach this secret? where shall we find this power? It is disclosed in the subsequent experience of this honest farmer. Now we have come to a field where there is a hidden treasure, which will enrich for ever the man who finds it and digs it up. Stand by, thoughtful reader, and let this good man expose it to your view. "In the same happy frame of mind which God brought me into at my conversion, I went on for the space of three months, not expect-

ing any more conflicts ; but, O, how greatly was I mistaken ! I was a young recruit, and knew not of the warfare I had to engage in. But I was soon taught that I had only enlisted as a soldier to fight for King Jesus ; and that I had not only to contend with Satan and the world from without, but inward enemies also, which now began to make no small stir. Having never conversed with any one who enjoyed purity of heart, nor read any of Mr. Wesley's works. I was at a loss, both with respect to the nature and the way to obtain the blessing of full salvation. From my first setting out in the way to heaven I determined to be a Bible Christian ; and though I had not much time for reading many books, yet I blessed God I had his own word, the Bible, and could look into it. This gave me a very clear map of the way to heaven, and told me that ' without holiness no man could see the Lord.' It is impossible for me to describe what I suffered from ' an evil heart of unbelief.' My heart appeared to me as a small garden with a large stump of a tree in it, which had been recently cut down level with the ground, and a little loose earth strewed over it. Seeing something shooting up I did not like, on attempting to pluck it up, I discovered the deadly remains of the carnal mind, and what a work must be done, before I could be ' meet for the inheritance of the saints in light.' My inward nature appeared so black and sinful, that I felt it impossible to rest in that state. Some perhaps will imagine, that this may have arisen from the want of the knowledge of forgiveness. That could not be the case, for I never had one doubt of my acceptance ; the witness was so clear that Satan himself knew it was in vain to attack me from that quarter. I had ever kept in remembrance

' The blessed hour when from above  
I first received the pledge of love.'

What I now wanted was ' inward holiness ;' and for this I prayed and searched the Scriptures. Among the number of promises which I found in the Bible that gave me to see it was my privilege to be saved from all sin, my mind was particularly directed to Ezek. xxxvi. 25—27 :—  
' Then will I sprinkle clean water upon you, and ye shall be clean ; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.' This is the great and precious promise of the eternal Jehovah,



and I laid hold of it, determined not to stop short of my privilege ; for I saw clearly, the will of God was my sanctification.

“ The more I examined the Scriptures the more I was convinced that without holiness there could be no heaven. Many were the hard struggles which I had with unbelief, and Satan told me that if I ever should get it I should never be able to retain it ; but keeping close to the word of God, with earnest prayer and supplication, the Lord gave me to see that nothing short of it would do in a dying hour and the judgment-day. Seeing this, it was my constant cry to God that he would cleanse my heart from sin, and make me holy, for the sake of Jesus Christ. I well remember returning one night from a meeting with my mind greatly distressed from a want of the blessing ; I turned into a lonely barn to wrestle with God in secret prayer. While kneeling on the threshing-floor, agonizing for the great salvation, this promise was applied to my mind : ‘ Thou art all fair, my love ; there is no spot in thee.’ But like poor Thomas, I was afraid to believe, lest I should deceive myself. O what a dreadful enemy is unbelief ! Thomas was under its wretched influence only eight days before Jesus appeared to him ; but I was a fortnight after this groaning for deliverance, and saying, ‘ O wretched man that I am, who shall deliver me from the body of this death ? ’ I yielded to unbelief, instead of looking to Jesus, and believing on him for the blessing ; not having then clearly discovered that the witness of the Spirit is God’s gift, not my act, but given to all who exercise faith in Jesus and the promise made through him. At length, one evening, while engaged in a prayer-meeting, the great deliverance came. I began to exercise faith, by believing ‘ I shall have the blessing now.’ Just at that moment a heavenly influence filled the room ; and no sooner had I uttered or spoken the words from my heart, ‘ I shall have the blessing now,’ than refining fire went ‘ through my heart—illuminated my soul—scattered its life through every part, and sanctified the whole.’ I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin. I cried out, ‘ This is what I wanted ! I have now got a new heart.’ I was emptied of self and sin, and filled with God. I felt I was nothing, and Christ was all in all. Him I now cheerfully received in all his offices ; my Prophet to teach me, my Priest to atone for me, my King to reign over me.

‘ Amazing love ! how can it be  
That thou, my Lord, shouldst die for me ! ’

O what boundless, boundless happiness there is in Christ, and all for such a poor sinner as I am ! This happy change took place in my soul March 13, 1772.”

Seven or eight years after his conversion, he married a pious young woman, a congenial spirit, with whom he lived, with great comfort, until her decease. She died the mother of three children, all of whom, were, in their youth, the subjects of grace, and one of them became a Wesleyan minister, and for a time was a missionary to New South Wales. After marriage he took a small farm in his native place, devoting also a part of the year to fishing. Finding the sea unfavorable to his health, he removed to the parish of Gluvias, near Ponsanooth. Here he labored on his farm with cheerful diligence and buoyant enterprise, and not only maintained his family comfortably, but laid up enough to make himself independent of work, after the death of his wife.

This event took place in 1813, and the next year, his children being settled in life, he formed the resolution of devoting himself, thenceforth, exclusively to the service of the Lord, in labors for the conversion of sinners and the sanctification of the saints. In pursuance of this resolution he gave up his farm, and went to reside with his daughter at Dowstall, in the parish of Mylor, three miles distant from Ponsanooth. From this place as a centre, he went forth on occasional visits to the villages and parishes round about, to Mabe, Sparnock, Mousehole, Penzance, Breage, Ponsanooth, St. Austell, Camborne, Probus, Bickton Mill, Callington, Devonport, Plymouth, Saltash, Cury, Redruth, Treworlas, Mullion, Stithians, Mevagissey, Gwennap, Helston, Mawnan, Tregrew and Flushing, twenty-five different places, some of which he visited several times. In these visits he was accustomed to go from house to house, hold class-meetings and prayer-meetings, and deliver exhortations, sometimes from the pulpit. This he continued until he closed his earthly pilgrimage, at the advanced age of 84.

Just before he commenced this extraordinary career, he learned the art of writing, in his 65th year, by which he not only left to posterity a record of his life, but addressed hundreds of religious epistles to persons of every condition in life, for whose spiritual welfare he interested himself. The first occasion of his endeavoring to write was to pour out a father's heart in advice and consolation to his son, Rev. Benjamin Carvosso, a fortnight after he left home to enter into the labors of the ministry. Before the reception of this surprising epistle, his son had never known him to connect two letters together, except in subscribing his name. When he was put in charge of a class, three years after his conversion, he knew no more of writing than to mark the letter P in his class-book, to signify the presence of the members at the meetings. In a short time he attained to a good degree of excellence in penmanship, and composed in a correct and energetic style. His memoirs pre-



sent the following transcript of his feelings, in view of resigning his worldly business :—

“ For many months after my son left me to enter upon his great and important work, being quite alone on my farm, and the prices of all articles of produce being in a very fluctuating state, I was at times much perplexed as to the course I ought to take for the future. At seasons I was much weighed down, and could only find comfort in looking from my outward circumstances. At times the Lord greatly comforted me by his precious promises, and I was much blessed in laboring to make myself useful to souls. I had no desire to seek riches ; yet if I were assured it was the path of duty to continue a little longer in business, I was willing to submit, though I scarcely knew how I should get through. In this state of things, I spread my case before the Lord, and earnestly sought direction from above. He saw my motive was to please him, and he condescended to direct me. One evening, while sitting alone and considering whether I ought to give up my farm and free myself from the cares of the world, these words came with power to my mind : ‘ Behold, I have set before thee an open door.’ I immediately considered it the voice of the Lord, and my heart replied, ‘ Then I will at once go out of the world, and retire from all its cares.’ From this moment I saw my way clear : I was entirely freed from the world, and resolved to give up my few remaining days wholly to the service and glory of God. When my friends, belonging to the society at Ponsanooth, heard of my determination, sorrow filled their hearts, and it was with the greatest difficulty they could bring their minds at all to submit to it. On laying the matter before the preachers’ and the leaders’ meeting, it was thought best for me to continue as the nominal leader of my three classes, and to visit them as often as I could ; three other leaders, or assistant leaders, being appointed to take charge of them in my absence. Thus it has continued to the present time.”

In the performance of his worldly business he was characterized by untiring and cheerful industry, punctuality, economy, prudence and thrift. He went forth to his work sprightly as a lark, and returned to his rest, or to his religious meetings with a grateful heart. Free from the anxieties of those, whose haste to be rich tempts them to hazardous speculations, he kept his mind in a religious frame, holding communion with God, and ready to converse with any he met on the things of God and salvation. While trading with men, buying or selling, he watched his opportunity to offer a profitable reflection upon the concerns of the soul—from things temporal he led the way to things eternal—and illustrated, often with great aptness, the preciousness of the true riches,



the riches of grace, by comparisons with the various interests of the present life. He never suffered the hurry of business to keep him from his religious duties, public or private, and often, in the midst of harvest, by quickening his servants in the labors of the early part of the day, he gave them an opportunity to break off at a certain hour, in order to attend to religious meetings. He had the charge of two or three classes, until his retirement from business, and generally attended public worship from five to seven times every week. Religion was the element of his soul, and every thing else was made to harmonize with that.

No wonder that the cause of religion flourished perpetually in the neighborhood of such a man. When he took his farm at Ponsanooth, it was, compared with the state of things at Mousehole, a barren wilderness; a feeble and forlorn class, destitute of a leader, no chapel in the neighborhood, and preaching only once a fortnight at the distance of three quarters of a mile from his house. He established a prayer-meeting at his house, commenced exhorting publicly and privately, saw his own children converted one after another, his neighbors also and their children from time to time were awakened and converted; two large classes were formed, preaching was procured twice a week; then a little chapel was erected, and finally, this being crowded with happy converts and serious hearers, it was made to give way to a large and commodious church, with a burying-ground attached to it. The wilderness was converted into a garden, and the verdant hills rejoiced on every side. Thus he demonstrated that the gospel, faithfully obeyed in all its precepts, will lead to steady success in temporal and spiritual business alike.

But now we are to view him in that part of his career which entitles him pre-eminently to the character of the Spiritual Pilot. He devotes himself without reserve to the work of saving souls. All his thoughts, and all his strength of body and mind, are employed in one object — to save, preserve, and perfect his fellow-men, through the knowledge of salvation by Jesus Christ. For this he prays, talks, writes, exhorts and travels. If he meets with a backslider, he reproves and admonishes him, reminds him of his broken vows, his lost enjoyments and faded hopes, and awakens in him a keen remorse for his treachery to his Savior, and a desire to return to his first love. If he meets with a careless sinner, he declares to him the terrors of the law, and shows him the dreadful perils which hang over his impenitent state. If he finds a soul afflicted by a consciousness of guilt and danger, he points him at once to the Savior of lost men, and assures him he has only to commit him-



self without reserve to Christ to secure an immediate deliverance from the condemnation and power of sin. If he finds a praying and believing soul troubled with the remains of a carnal mind, evil tempers unsubdued, and impure affections unextracted, he announces to him the fulness of salvation provided in Christ for all his followers.

The following extracts from his journal, at different dates, will give the reader glimpses of his course and a picture of his method of saving souls:

"March 11, 1818. As I was going to Mabe chapel with Mr. N. Earle, he said to me, 'There goes another backslider!' I stepped forward and took him by the arm and said, 'What harm did Jesus ever do to you, that you should turn your back upon him?' I then entreated him to return again to the Lord. He promised me he would; and accordingly he came to the class meeting, bringing another poor wanderer with him. While I was praying, the power of God descended; and he and his penitent companion were cut to the heart, and wept aloud for their sins. They continued in fervent prayer for the space of three hours, when the Lord was pleased to bestow on them a gracious sense of his pardoning mercy.

"Lodging at Mr. E.'s, I felt impressed with a sense of duty to speak to one of the same village about her soul. I asked her if she ever prayed; she frankly told me she had not; and when I urged her to begin, she said she knew not how. I told her, prayer did not consist altogether in words, but in the desire of the heart; and requested her to kneel by her bedside that night before she slept, and say, in the language of the publican, 'God be merciful to me a sinner!' She promised me she would. I called again the next morning, to inquire if she had performed her promise. She assured me she had, and that she had also, in the same manner, prayed that morning. The happy result of this was, the next Sabbath she was deeply awakened in her own house, and I received a message to come and visit her. When I came, it was to me a very affecting sight indeed, to see the streaming tears, and to hear penitential cries. Soon the Lord Jesus revealed his pardoning mercy to her soul; and, blessed be God! she has now been steadfast for many years. May she stand to the end."

"April 29th, 1818. A respected friend at Probus sent me a letter, requesting me to pay the friends a visit. I went accordingly, and stayed with them four weeks. Several who had, through unbelief, lost the witness of sanctification, were enabled again to lay hold on the blessing. One morning, while I with a friend was visiting the sick, I fell into conversation with a woman who happened to come into one of the houses which we had entered. I questioned her concerning her soul, and soon

found her utterly dark and insensible to spiritual things. I spoke to her faithfully of righteousness, death, and judgment; and like Felix, she trembled. The next day I called on her, and found the truths delivered to her the day before had taken hold of her conscience. 'I have been,' said she, 'a vile sinner against God for forty years. Till I saw you, yesterday, I had been all my days asleep in sin.' Seeing that she was wounded by the sword of the Spirit, and now wanted the Comforter, I told her that, notwithstanding all her guilt and sin, I had good news to tell her. 'Jesus,' said I, 'is now ready, willing, waiting to save you.' This was news so good, that she could not at first believe it. I then said, 'Are you willing to give up all your sins, to give God your whole heart, and to serve him all your days?' With a full heart she said, 'Yes I am.' 'Then,' said I, 'now is the accepted time with God; he needs no price, no worthiness, no delay. All that Christ requires is, that you feel your want of him.' We knelt with her at a throne of grace, wrestled with her in mighty prayer; and the Lord heard, and set the captive free. With streaming eyes, and hands and heart uplifted to heaven, she cried, 'Glory be to God, the dead's alive, the lost is found!' Before she rose from her knees, she prayed for her husband in a striking and uncommon manner. As soon as he came home, she told him what God had done for her soul. This produced a blessed effect upon him; from that time he gave his heart to God, and set out with his wife in the way to heaven."

"*April 24th, 1821.* While talking with an old woman, sixty years of age, she was soon cut to the heart, and in a very short time the Lord set her soul at liberty. The change was so great, and the transition so sudden, that language failed to express her gratitude to God. She soon ran and told her neighbors what God had done for her soul. Another woman was deeply affected at what she saw and heard, and also sought and soon found a sense of divine mercy.

"*26th.* While at Breage, a friend informed me that H. M. had a great desire to see me. I went to him, and found that he had been five years under the afflicting hand of Providence. He told me he wanted the assurance that he was a child of God; and then said how he had read and prayed, and had the clergyman to administer the sacrament to him, in hopes that he should thereby attain what he wanted. 'But,' says he, 'all seems to be of no use.' I replied, 'No, it is not of works, lest any man should boast.' I then brought the Bible to him, and opened to 1 Peter ii. 24, and requested him to read for himself: 'Who bore our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: with whose stripes are we healed.' He looked



upon me with great earnestness, and cried out, 'It was faith I wanted ; I could never read for myself before.' At that moment the Lord set his soul at liberty, and he rejoiced with joy unspeakable and full of glory. I do not think I was with him more than half an hour before the happy change took place. Soon after this he took his flight to the paradise of God."

" Being invited one Sunday to visit a member of the society who was very ill, I asked her if she had a satisfactory evidence of her interest in Christ. She said, 'No ; nor had I ever a sense of the pardon of my sins.' When I beheld her destitution of soul, and the evident marks that death was near at hand, I was filled with much compassion for her case. I began to encourage her hopes, and offered her Christ as a ready, able, and willing Savior — waiting at that moment to remove her guilty load. I showed her the atoning sacrifice, explained to her the plan of salvation by faith, and told her that God required an act of faith in her to believe what Christ had done for her. She felt the Comforter drawing near, and said, 'I never saw it in this light before.' In a short time she was enabled fully to rely on Jesus ; and now her eyes overflowed with tears, and her heart was filled with peace and joy in believing. She lived three weeks after this, held her confidence to the last, and finished her course with joy.

" A friend invited me to come over and meet the classes at Tuckermill. In speaking to the people in one of the classes, I found a poor, heavy-laden penitent. I labored to encourage her ; but such were her strong cries and tears, that I thought it best to pray with her. Her mind apparently becoming a little more composed, I asked her how she felt. She said, 'I see I must go home and pray more.' Aware that this was a snare of Satan, I replied, 'There is no necessity for that ; The Lord is here, and is now waiting to bless you. There is nothing wanting, but for you to believe in Jesus as your Savior. And if he died for you, ought you not at once to believe in him, and to love him ?' The light of faith soon appeared, and her soul found liberty through the blood of the Lamb. Full of the assurance of faith, she cried out, 'Now I know my sins are forgiven.' I lodged at Mr. S. Burrell's that night ; and, with him, the next day, I called on her, fearing lest Satan might have beguiled and robbed her ; but to our agreeable surprise we found her, having laid aside her ordinary work, keeping the day holy. 'I have,' said she, 'set apart this day to praise the Lord for what he did for my soul yesterday.' This I thought was a very pleasing testimony to the reality of the work. In meeting the other classes at Tuckermill, we had refreshing seasons from the presence of the Lord."



“ When at Ponsanooth, I was informed of a young woman who was so ill of a consumption that her medical attendant had given her up. The moment I heard of her case, I felt an ardent desire to see her. As she was known to have a strong dislike to religion and religious people, the friends told me it would be useless : but what they said noways discouraged me ; I resolved to gain access to her, and, if I could, have some conversation with her about her soul. I accordingly went to the house, and informed her mother what was my business. Her mother said, she was not yet come down stairs, but she would tell her of it. The answer was, that she did not wish to see me. This did not dishearten me, nor quench my desire for her salvation ; but it instantly struck me, that if I would see her at all I must come upon her unawares. Two hours afterward I again called at the house, and found her sitting by the fire, exceedingly pale and deathly in her appearance. I was well assured in my mind, that if I would have access to her heart, I must attempt it in the gentlest manner, by the tenderest love and affection, and by indirect approaches ; so I asked her several questions concerning her complaint, and found it such as was likely soon to bring her to the grave. I then asked her if she believed there was a God ; she answered ‘ Yes,’ in a rather high and forbidding tone of voice. ‘ And do you believe,’ said I, ‘ that he knows the secret thoughts of your heart ?’ ‘ Yes.’ ‘ But do you think you have ever sinned against this God ?’ ‘ O yes,’ said she. My heart rejoiced to hear from her such admissions as these. ‘ And now,’ said I, ‘ are you willing to die in your present state of mind ?’ She candidly confessed she was not. I then told her Jesus Christ came into the world to save sinners, that he had died to purchase salvation for her ; but that he had said in his word, except we repent of our sins we should eternally perish ; and that, after she had repented, in order to be saved, she must believe that Jesus bore the punishment due to her sins ‘ in his own body on the tree.’ Her heart now began to soften ; and she burst into tears, while I endeavored more at large to show her from the Scriptures, and from our expressive hymns, the willingness there was in Christ to save her. At my leaving, I proposed prayer, to which she readily assented. The next day I visited her again ; and no sooner did I enter the room where she was, than I perceived her to be a very different creature from what she was when I approached her the preceding day. She now opened her mind, and freely entered into the important subject ; and while I conversed and prayed with her, the Lord wrought powerfully upon her heart, and she wept much. Four days after this, it pleased God to set her captive soul at liberty, by the manifestation of his pardoning love ; and soon after she died happy in the Lord.”



“ Can I forget the happy seasons and manifestations of the power of God, which I have witnessed at Bicton-Mill, with my brother Body and his family ? No, never by me can these things be forgotten ; particularly while at one time conversing with his eldest daughter, Mary. She had for some time known her acceptance in Christ, but now she said, ‘ I want to be cleansed from inbred sin, and to love God with all my heart.’ I told her, ‘ The will of God is your sanctification ; and God himself has expressly said, “ I will sprinkle clean water upon you, and ye shall be clean ; a new heart also will I give you, and a new spirit will I put within you.” Here,’ said I, ‘ the eternal God speaks to you. Take him at his word ; and at once “ reckon yourself to be dead indeed unto sin, and alive unto God, through Jesus Christ.” ’ She obeyed the command ; and, through an act of faith in the atonement, entered into the glorious rest of the people of God :—

‘ A rest where all our souls’ desire  
Is fix’d on things above ;  
Where fear, and sin, and grief expire,  
Cast out by perfect love.’

“ She now told me she felt the blood of Christ had cleansed her from all sin. I corresponded with her for some years. She was a burning and a shining light ; but the Lord did not leave her long a member of his church below. A short time before she was taken ill, she said to her sister, ‘ I dreamed last night I was with you and others in a prayer meeting. It was a blessed time, and we were all happy in God. But it seemed to me I was suspended in the air, above you all.’ She died in the faith, leaving a blessed testimony behind her that she is gone to glory.”

From this view, it appears that whenever he found persons desiring to be reconciled with God, or to be cleansed from inherent depravity, he directed them to exercise immediate faith in Christ. He saw clearly, and he had a faculty of making others see clearly, that the atonement was a sufficient remedy for all our spiritual maladies, that the Savior had provided, that all, who cast themselves on his mediation alone, should be saved at once from guilt and sin, — should be pardoned and regenerated and sanctified — in a word, they had only to ask in Christ’s name, for what they wanted and *to trust that they received it, and it was theirs in that moment.* He said to the penitent sinner, Christ is your righteousness, he has paid your debt,—believe it, and you shall receive the witness from the Holy Spirit of God. He clearly distinguished between faith and this divine witness — faith was a voluntary act of reliance on Christ, which must be first made before the Spirit would bring the assurance ;

apply to the Redeemer for pardon, and believe that he grants it, and therefore he will send the Holy Ghost to assure you of the fact. Thus he taught ; and the result, in scores of instances, verified his predictions.

The same method he pursued in leading the believer into the possession of the grace of entire sanctification. He finds a believer struggling against the power of evil tempers and propensities. He tells him to pray in Christ's name that they may be taken away, and *believe that his prayer is granted*. Many can see a propriety in believing that pardon is obtained in this way, because pardon is an act of the mind of God, and may be believed before he bears witness to the fact by the Holy Spirit—but the removal of evil propensities is a work wrought in our nature, and how can we believe it is done, before we feel the change? Here is the mystery ; but it can be easily penetrated.\* A removal of evil tempers may take place in our souls without our being conscious of it at the time. For example, a man has pride, or an irascible temper, or envy, or covetousness, or lust, or slander. He knows it, by its occasional manifestation under temptation. But it is not always in exercise. Suppose then, while he is praying, it should be taken away, would he be conscious of its removal? No, not until the occasions in which it had before been developed should occur, then he would find it gone. He may, therefore, ask, that this change now take place in him, and, relying on the word of God, believe that it is done, because God says it shall be done unto all that believe. This very act of faith is, in the first place, the finishing of the condition on which God has covenanted to effectuate the work ; and, in the second place, it is the developing of that perfect mind which is the thing prayed for, in which sin has no place.—Perfect confidence in God, is perfect agreement with him, and naturally elicits perfect love, and love perfected, is the fulfilling of the law and the exclusion of sin. We must then believe before we can rationally expect any superadded witness of the Spirit. But it will come, in due time ; only a heavenly illumination of soul, assures us, that we have indeed obtained what we were seeking. Our province is to ask for what we need, and to believe that it is granted as we ask, and when we ask, and it will be time enough to doubt, when we experience evidence to the contrary. God's word is sufficient now—and having that, we may believe. But such is his abounding mercy, he will in due time bestow a sacred seal, in the manifestations of his Holy Spirit. So Carvosso believed, so he practised, and taught.

Thus we see God's method of restoring fallen man to pardon and holiness. He fell from innocence and holiness, by loss of confidence in God. By securing this confidence, through his grace and promises, by



Christ Jesus, the soul recovers itself, and is restored to peace and to holiness. The sinner retraces his steps and goes back to God, by the way he came from him.

A glance at the closing scene of this good man's life, must end this article. His life had been a scene of constant activity in the service of God. Now he was called to pass through a trial of suffering. His disease was one of the most painful to which fallen humanity is subject. He had many powerful conflicts with the king of terrors; but the grace of God made him more than a conqueror. At the end of several weeks of pain and languishing, of weeping and rejoicing, his affectionate son Benjamin, who was permitted to be with him most of the time, records as follows :—

“ Yesterday morning he talked of his funeral very particularly, and expressed much thankfulness, as he had often done before, for the kind attention of those, who had so assiduously attended on him during his long and tedious illness. And now, in strong remembrance of his character as a sinner, about to enter the presence of God, he observed in his own peculiar manner, ‘ I have this morning been looking about for my sins, but I cannot find any of them; they are all gone.’ Toward night he sunk into a lethargy, and lay without speech or motion, on his left side, more than twelve hours.

“ About eleven this morning, recollection and the power of speech again returned. He asked for my brother, and being informed that he was at hand, he inquired if my sister was present; when told she was, he said something indistinctly, which it was thought was an inquiry after me; but I was absent. He now signified his wish that they should join with him in prayer. While they were kneeling round his dying bed, commending his departing spirit into the hands of his Creator and Redeemer, he was full of holy animation, and devoutly and very loudly responded to the several petitions which were offered up in his behalf. On their rising from their knees, he gave them his parting benediction, saying with fervor, ‘ God bless you all!’ And now, grateful that he had so nearly and so happily finished his work on earth, and having the heavenly crown and heavenly host full in view, with an indescribable expression of joy and triumph in his countenance, and with much of his own tone and manner when in the happiest moments of health and strength, he gave out,—

“ Praise God, from whom all blessings flow!”

and then attempted to raise the tune. This was the more astonishing to those who stood around him, as he had not sung before during his affliction. But he could not finish his chorus on earth, for while thus in the

act of praising God with his dying breath, his voice was literally lost in death; and he suddenly and sweetly, without pain or struggle, fell asleep in Jesus. Just after he had apparently ceased to breathe, while one present was mentioning the circumstance of dying Christians sometimes giving a sign with their hands when they felt great support beyond the period of utterance, he lifted up his left hand and arm, and then let them gently fall till they moved no more. Thus died WILLIAM CARVOSO, in the eighty-fifth year of his age, and the sixty-fourth of his Christian warfare."

And now what have we been contemplating? — An humble Christian working out the problem of the world's regeneration; — in his own experience and by his personal labors, setting a precedent before the Christian world, of what may and must be done to bring mankind to God. He found out the efficacy of personal application to men on the subject of salvation — he saw it arrested their attention to themselves — concentrated the scattered rays of light which had entered their minds into a burning focus, and brought up a crisis in their experience, which often turned favorably to their salvation. His life discloses a secret place of power, which may be occupied by the feeblest Christian, aspiring to be useful, outreaching all other instrumentalities, as the public preaching of the gospel and the ordinances of religion, — a place next to that which the Holy Spirit of God occupies in the redemption of the soul, a position which angels might covet, but cannot possess, — the private interview of the saint with the sinner, where is the action of mind, directly on mind, bringing to his apprehension and feelings, and conscience, the things of religion; obliging him for a time to think upon them, and putting in motion his power of choice, under circumstances auspicious of a favorable decision. Thus a man who might otherwise have added a few more acres to his fields, and have died known only as the thrifty farmer of Ponsanooth, wrought a happy change in the characters and destinies of scores and hundreds, which will survive the destruction of all earthly interests. The book which records it will be obliterated by time, but God will hold it in everlasting remembrance.

Keep close to Jesus, both in life and death, and commit thyself unto his faithfulness, who, when all fail, can alone help thee.

Thy beloved will not admit of a rival, but will have thy heart alone, and sit like a king on his own throne.

Whatsoever affection thou reposest in men out of Jesus, is all no better than lost.—*Kempis.*



For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 10.

### LOVE GIVES LIGHT.

It is sometimes said, and said very correctly, that a depraved heart makes a depraved intellect. That is to say, a depraved or erring heart makes a falsely percipient, erroneous, or erring intellect. The fact of depravity I here take for granted. Man is depraved. Therefore he does not and cannot see.

2. A depraved man is a man *out of God*;—making himself and his own interests, instead of God and the divine interests, the centre of his thoughts and affections. And because he appropriates to himself what belongs to God, he is a selfish man. Selfishness, although it is a term less general and more specific, may be regarded as but another name for depravity. The selfish man, who is the same as the depraved man, is necessarily a man of perverted judgment. The relations which exist between the perceptions and the feelings, necessarily make him so. God sees things in their universality. Finite beings see them and know them in their parts, and from particular points of view. The depraved or selfish man sees objects from the centre of SELF, and not from the true centre, which is God. The truth, therefore, is always seen by him from a false point of vision, and through a false medium;—so that being distorted by the medium through which it is beheld, it becomes falsehood. The selfish man has no correct views, and just so long as he remains selfish, he cannot have correct views of God, or of God's government, or of the duties which he owes either to man or to the Maker of man. It is always and universally true, that the man who is out of God, creates around himself a universe of error.

3. It is for this reason, that the Scriptures speak as they do. In the language of Scripture, the term *darkness* is often employed to represent man's selfish and perverted perception. The term *light* is employed to represent God's truth. Hence it is said, "The light shineth in darkness, and the darkness comprehendeth it not." It is as true in philosophy, as it is in Scripture, that the natural man, that

is to say, the man in the life of *self*, "receiveth not the things of the Spirit of God, for they are foolishness unto him, neither *can* he know them, for they are spiritually discerned." First Cor. 2, 14. Being out of God, and not seeing things in God's light, he is blind. This cause of intellectual blindness is upon him, the fact of his depravity being conceded, not *arbitrarily*, but by a law which has its foundation in the nature of things.

4. What then is to be done? The first work, is, to establish ourselves in a new centre. *God is love*; — and if we are in him, so far as to be in entire union with him, then benevolence not only takes the place of selfishness, but existing and operating in the universal centre, it becomes unselfish, or universal benevolence. It is then that we see objects from a new point of view, and through a new medium; — a medium which does not pervert them, and a point of view which discloses their true character and aspects. It is thus that we explain and establish our proposition, namely, *Love brings light*. Truth in the affections makes truth in the understanding. Hence it is said in the Scriptures, "If any man will do his will, he shall know of the doctrine, whether it be of God," John 7, 17. He who does God's will, loves God; — and he who loves, has knowledge. He who loves perfectly, knows all that it is necessary for him to know. He who loves in part, knows only in part.

5. We begin with a part, but we proceed to the whole. We begin with that which is least, and proceed to that which is greatest. Simple, humble, and trembling is our first request. Nevertheless we ask, and we receive. We then enlarge our requests, and we receive more. There is no true asking without some faith; — no true faith without giving birth to love: — no true love without some knowledge attending it. Just in proportion as we truly ask, (not asking in form, but *truly* ask,) we divest ourselves of *self*. At every disruption and removal of the crust of self, the light breaks in. It cannot be otherwise, because that which kept out the light, the prejudiced and perverting power of self, is gone. To ask aright, then, is necessarily to receive, because, just so far as we ask aright, we enter into love, and become one with God. And in communicating himself, as he always does to those who love him, and just so far as they love him, he necessarily communicates truth. All truth is in him.

A. K.



For the Guide to Holiness.

## EXPERIENCE OF A MEMBER OF THE CONGREGATIONAL CHURCH.

TO THE EDITOR OF THE GUIDE TO HOLINESS. — Sir:— Having had my attention strongly turned to the subject of holiness, and having become deeply, and I trust, personally interested in it, I have been led to think, that in giving you the result of my inquiries, I might do something for the cause—at least, it will be adding one more testimony to the truth.

At an early age I joined the people of God, with a strong desire to be something more than a common Christian. But alas! instead of rising above the ordinary level, I sunk below it. For more than twenty years I listened to clear, discriminating preaching, enjoyed it, became rooted and grounded in the faith, and conscience compelled me to a considerable degree of activity in the cause of Christ. But it was chiefly about the *outworks* of Christianity—a consciousness of unfitness kept me from the more spiritual parts of the work. I prayed daily, and often led the devotions of others; but I was not happy—I could not say that I *enjoyed* religion. Every thing was done from the dictates of an enlightened conscience—nothing from love. I sometimes made efforts for the conversion of impenitent sinners, but how powerless they were! I could speak of the terrors of the law, for I felt them, but had nothing to say of the love of Christ, for that I did not feel. Thus I went on, year after year, with the painful consciousness that I had a name to live while I was dead. I could neither give up my hope, nor walk worthy of it. I had secret doubts, which I would not acknowledge to myself, about the promises and providence of God and the utility of prayer. I was zealous for the prosperity of our church, our Sabbath schools, and our benevolent societies—chiefly I fear, because they were *ours*. Much like the zeal for *our party* in politics. Many and many a time did the long-suffering Spirit move upon my heart, and rouse me to a better life. Then I would try to give myself direct to God, and resolve to live for him; but I never could quite believe that he forgave me, or that he would help me; so I had to start alone, and of course, soon stumbled.

Meanwhile, my heavenly Father was loading me with benefits; I had everything that heart could wish, and regarded myself, in an earthly point of view, as one of the happiest of mortals. This continued many years; but at length, my Father, having made full trial of prosper-

ity on his wayward child, was compelled to send affliction. I was called to drink of a bitter cup; and "though thousands in all ages, have been called to drink of it, it was no less bitter on that account."

I turned to the Bible and prayer for comfort, and found it. The Bible seemed to me to have been written expressly for the afflicted. I had no idea of its consolations before, having never had occasion to draw upon them. I thought surely it must have been written by one who made the human heart, and knew what it would suffer. And now I felt that if I ever had any more happiness, I must derive it from religion, and if I was to be happy in religion, I must have a great deal more of it, than I had then. I did not perceive the error of turning to religion merely for happiness, till a Christian friend pointed it out to me. I was applying to Christ for comfort, but not for cleansing.

At length a friend put into my hands Professor Upham's "Interior Life." I read it with intense interest. It opened a new world of thought to me. Here was a kind of piety described, which seemed to meet the wants of my soul. It looked so beautiful, so desirable — yet hopelessly out of reach. I longed to know, if any one ever had attained it. Being a member of a Congregational church, my friends were chiefly among that denomination. I talked with many, and was generally told that such a state of feeling was enjoyed by all spiritual Christians in their best moments, but it was never abiding. I was silenced, but not convinced. This state of mind looked to me so desirable and so scriptural, that I could not help seeking it, hopeless as the pursuit appeared. Still, I had no clear idea of the way, and longed to see some one who could tell me something about it, *from his own experience*. After several months, this was permitted me. I became acquainted with some, who had long walked in this way, and were fully qualified to guide others. Their conversations did much to enlighten and encourage me. They told me I could not advance a step, till I had made an unreserved consecration of myself to God; nor could I then get on another step, unless I believed that God really accepted me, and upon the strength of this belief ventured to appropriate to myself the gracious promises.

Here, therefore, I stood a long time, trembling — not daring to do either of these things. Then I read the "Interior Life" again. It seemed much clearer than before, and this new and living way seemed plainer and more desirable than ever. For months, my mind was entirely absorbed in this subject — nothing else had any interest for me. Still, I thought it would not do to venture on the solemn act of consecration, without a great deal of preparation, deeper conviction, and more of every right feeling. What if I should vow unto the Lord and not perform?



One day, while reflecting earnestly on the subject, the question came home to me, "What do you gain by waiting? will you ever be any better prepared? Are you not willing to consecrate yourself now?" "Yes, if I was only sure I could hold on." "You must trust God to keep you." I called to mind the remarkable words, "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2d. Cor. 6, 17, 18,—and then deliberately and audibly consecrated all I could call my own, to God,—specifying heart, mind, body, time, talents, property, influence, reputation, and friends. I believed that God accepted me, not on account of any particular feelings, but simply because *he had said he would*. And now the question came up, "will he enable me to keep this consecration?" I was startled at the position I now found myself in. "What is this," thought I, "but deliberately undertaking to live without sin?" Now I was compelled to take the third step, and lay hold on the promises. This I did with a trembling faith.

The next day, I saw that I should be exposed to a temptation, before which I had always fallen. "Now," I thought, "I shall see whether God accepts my consecration—whether he has really undertaken for me." I was carried through in a way that surprised me, and I saw that God meets the degree of faith which he gives, and was convinced that if I *continually* rested on him, he would make me *continually* victorious. Each day's experience since, for more than a year, has confirmed this belief.

I did not at once find all selfishness gone, but whenever it appeared, I looked to the Lord Jesus Christ, and entreated him to banish it, in all its forms, forever from my heart. My continual cry was, "Empty me of self, that I may be filled with all the fulness of God." I believe the process of inward crucifixion has been going on, and my hope is that it will be ere long completed, and my soul brought into a perfect and permanent union with God.

Meanwhile, the truths of Scripture are opening to me more and more. God comes nearer by his providence and his Spirit—heaven looks brighter, and death no longer sad. The promises—those rich and glorious promises—which, before, were no more to me than if they had not been in the Bible, are now my strong tower, whereunto I may continually resort. Through every day of the past year, I have experienced the truth of the Psalmist's words, "Great peace have they that love thy law, and nothing shall offend them." Formerly I thought, however it might be with others, it was more than doubtful whether my poor prayers ever

reached the ear and the heart of God. But now, though they are still poor prayers, yet, with the Prompter within, and the Intercessor above, how can I doubt?

Perhaps this will meet the eye of some one of my own denomination, who is hungering and thirsting after righteousness, and wishing to be more fully instructed in this way. When we joined the church, we consecrated ourselves to the Lord, and promised all that is involved in this consecration; but we did not *expect* to keep it *fully*, and we knew the church did not expect it of us — therefore, as might naturally have been anticipated, we did not aim at it. Moreover, if we had aimed at it, we should infallibly have failed, because we did not quite believe that God accepted us and really undertook for us. Now, if you will pause prayerfully on these two points, you will, perhaps, see where the difficulty lies — and may the grace of God enable you to overcome it!

There is a wide difference in fact, and a wide difference in its effect on our own feelings, between a determination to do about right, generally, and a determination to do exactly right, always. How can we expect to please God in *anything*, unless we really intend to please him in *everything*?

A. B.

For the Guide to Holiness.

## HOW SALVATION FROM SIN MAY BE OBTAINED NOW.

A SCRAP FROM MY PORTFOLIO.

Perseverance necessary. The Canaanitish woman, and the importunate friend. Class-leaders should lead their members by example, into the way of holiness. A minister's acknowledgment. Humility and decision. Specific and importunate petitions must be granted. Confession. Unbelief presumptuous.

TO MY BELOVED FRIENDS, BR. AND SISTER —:— Not to have had the privilege of writing to you sooner, has been a source of continual self-denial, but my time has been so completely monopolized during the winter, that I have been mostly debarred from my usual opportunities for corresponding with my friends. Our dear Brother — was also so much on my mind after my return from P —, that I found it a sweet relief to go to the Throne of Grace, and tell Jesus all about my earnest desires that he might be a witness of the power of Christ to save from all sin. I even commenced to write a letter to Brother —, expressive of my solicitude on this point, but concluded afterward not to send it.



Of this I am sure, if Brother — would only now be as resolved, and as persevering in his efforts to obtain the witness of holiness, as was the Canaanitish woman in ancient time for the recovery of her daughter, he would have the blessing before the week is over. Yes, doubtless, even before he closed his eyes in sleep. The Savior, in answer to the request of the disciples, “Lord teach us to pray,” gave, by way of illustration, the case of the man, who came to his friend with the *specific* request — three loaves — just what he wanted.

The direct witness that the blood of Jesus cleanseth, is just what Brother — wants. His class is looking to him as their *leader*, to lead them directly into the highway of holiness. May not Brother — be less successful in his endeavors to *lead* his members into the enjoyment of this privilege, from the fact, that the inquiry will be suggested to their minds, “Does my leader enjoy the witness of this state?” And, then, may not the fact, that we are not ourselves in possession of that which we would urge as a duty upon another, be calculated to cripple our own faith, and thereby make our efforts less successful. A minister, possessed of abilities calculated to be very useful, said to me, “I seldom urge upon the sinner the duty of an immediate surrender, and the exercise of faith, but it is whispered to my mind, the very same reasons ought to tell upon your own heart that you should be wholly sanctified.”

But Brother — will conclude, that I am now writing to him instead of Sister —. I hope he will excuse my solicitude, but I know he desires the blessing of purity so much, that if a large amount of cash were to be paid out for this privilege, he would not be long in making the required appropriation. Yes, “If the prophet had told thee to do some great thing, wouldst thou not have done it?” Yet, now that it is but the simple requirement, “Wash and be clean,” how slow of heart to resolve on *trying* the process. — O how much depends on *decision*. The day of the Lord is near, in the valley of *decision*. Humility and decision are in the highest degree important for those who would obtain this grace. If my dear Brother — knew that he was to exchange worlds before next week, this time, he would then, doubtless, fix the resolve somewhat thus, “This matter *must* be settled — God hath said, ‘Without holiness no man shall see the Lord.’ I am about to be ushered into the eternal world, — at some unexpected moment between this and the coming week, (perhaps this hour) I am to appear before my Judge. Am I all ready? Am I *now* holy?” Unless these inquiries could be answered in the affirmative, would Brother — feel like eating, drinking, or sleeping? O no! he would say, let these inquiries be answered *first* — let me be *all ready*. The importunity of the man who came



for the three loaves, or the entreaties of the Canaanitish woman, would perhaps but slightly compare with Brother ——'s earnestness to have this matter decided. And if thus specific and thus importunate in your request, you would receive precisely the gift desired. Yes, Brother—— would then come out before the members of his class, and his brethren in the church, as a witness that "we are well able to go up and possess the goodly land." And even, perhaps, before the week had closed, his inspiring testimony had been the means of bringing others into the enjoyment of the same grace.

I surely had no intention of writing thus when I commenced this letter. Were this intended, I might have addressed my communication to Brother —— in place of Sister ——. But shall I apologize, if I have delivered a message from the Lord? I earnestly implored divine direction, when I commenced to write, and may I not hope that the Lord has directed my heart in its sympathies, and my pen in its movements? May my beloved Brother and Sister be inspired to do, with their might whatsoever their hand findeth to do. "The Kingdom of Heaven suffereth violence, and the violent take it by force." You can trust in Christ to save you for the *present* moment. Should I now ask, "Are you conscious of sinning at this moment?" you would probably say, "No!" How then are you kept from sin at the present moment? Is it not because Christ is *now saving* you. You could not be saved for the least fraction of time, but through the power of the Savior. And if he saves you this moment, he will surely save you the next, if you continue to trust him. You are now saved by virtue of a present act of reliance on Christ; you will continue in a state of salvation from sin just so long as this act of reliance is continued. If Christ can save you for one minute, can he not save you for two minutes? And if for two minutes, why may he not save you five minutes, or five hours, and thus for days, months, or years? My heart seems to assure me that you are now trusting in Christ to save you from all sin. O then, now begin to confess with your lips to the glory of your Savior, that you now *have* salvation from sin. Labor to *assure* your heart before God, and repent with that holy violence which the kingdom invites.

"My Redeemer from all sin,  
I will praise thee!"

Do not be afraid of deceiving yourself. "Presumption lies in *doubting*, not in believing." The holy Fletcher went so far in the exercise of this holy violence, that he said,—

"Be it I myself deceive,  
Yet I must, I will believe."



"Now, unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God *our Savior*, be glory and majesty, dominion and power, both now and forever, Amen."

For the Guide to Holiness.

## LIFE OF MADAME GUYON.

THIS memoir is deeply interesting, as a practical illustration of the views contained in "The Interior Life," by the same author. We here see those principles carried out, for a long course of years, under a great variety of circumstances, and bearing her triumphantly through the heaviest trials. In "The Interior Life," we see what may be realized — here, we see what has been. We see this remarkable woman consecrating herself in early life, without reserve, to the Lord, and holding on to that consecration, without faltering, through the bright days of youth and beauty, amid the dangers attendant on rank, wealth, and brilliant gifts; then, under most peculiar and aggravated trials, maintaining the same sweet serenity. When moving in the highest circles of society, or toiling for the good of the lowest, there was the same unbroken communion with God. And even in the gloomy prison, she was "still praising him," — not, like Paul and Silas, for a night only, but through long years.

We often read and hear of those, who died in the triumphs of faith — but here is one, who *lived* in the triumphs of faith — from youth to old age.

Professor Upham has done good service to the church in preparing this work. He first held up a *plan*, and now he shows us a *model* of Christian character. Many who were puzzled by the intricacy of the plan, will look with satisfaction on the fair proportions of this beautiful model. We cannot but think that this book is destined to exert a very favorable influence on the church, in raising the tone of piety to the true standard. Indeed, its effects are already beginning to be felt on many hearts. While many of the Memoirs which have been given to the world, present a very defective religion, and consequently, while they do some good, also do some hurt, excluding, as they do, the great doctrine of present and practical holiness, here is a book, breathing the spirit, the courage, the faith of the apostles and primitive Christians.

Y. Z.

# GUIDE

TO

# HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 11.

### ON THE NATURALNESS OF A TRULY HOLY LIFE.

A NATURAL life is that life which develops itself in accordance with the principles of its own nature, and which, in doing so, is true and harmonious to itself. The sinner, in his unregenerated state, lives and acts naturally in sinning; because that which he does is not only his own doing, but is done voluntarily and easily, and harmonizes with its own central principle of movement. This central principle in fallen man is *self*. The great law of selfishness, which requires him to place himself first, and God and humanity under him, regulates all his actions. From this principle, which operates as an internal and life-giving force, his actions flow out as constantly and as naturally as trees grow in a soil which is appropriate to them, and as waters flow from mountains to the ocean.

2. A holy life, also, when it is once fully and permanently established, is *as natural to those who are holy*, as a sinful life is to those who are sinful. In *mixed*, or partly sanctified life, which is intermediate between the sinful and the holy, there is a conflict of natures; and we cannot well say, for any length of time, what the true or real nature is—so that nature seems to be kept in abeyance, without any definite locality, either right or wrong. But when a person has obtained inward victory, when selfishness has ceased to exist, and



when also he is freed from the lingering and perplexing influences of former evil habits, he is then the subject of a truly natural life. Just the opposite of the unregenerated man, with a life as true and just as that of the other is untrue and unjust; he does right, not by an effort which has the appearance, as well as the reality, of going against nature, but because, with his present disposition, he *cannot do otherwise*. He not only loves God, but he does it without reflecting on his love, without any effort, which would imply a conflict with some inward, opposing principle. He does it freely, easily, and perfectly; which would not be the case if he did it with conscious effort, or if his mind were diverted from the object of his love to reflections on the love itself. Holiness has become a *nature*; so much so that he realizes as he never did or could before, the high meaning and truth of that important passage in the first Epistle of John, "Whosoever is born of God, *doth not commit sin*; for his seed [that is, God] remaineth in him. And he *cannot sin*, because he is born of God."

3. It is one of the characteristics of a holy life, when it is not merely incipient but has become a *nature*, that, with the single exception of that which, in being sin is the opposite of itself, it easily harmonizes and sympathizes *with what now is*. In other words, while the inward fountain of holy love at the heart is always the same, and always full, the streams which flow from it, repelled by opposition, or attracted by sympathy, take their course variously, in the diversified channels of Providence. Accordingly, harmonizing with the present objects of his thoughts and affections, the holy man is one in nature, but diversified in manifestation. He "weeps with those who weep, and rejoices with those who rejoice." Under the unerring impulses of the life which is from God, he becomes "all things to all men," but without losing the identity of his character as one united with God, and as being the "temple of the Holy Ghost." Instructed by the teachings of love, which is the best of all teachers, he is a man of smiles or of tears, of action or of rest. He rests when it is the time to rest, because rest in its time is better than toil out of time; but he labors when Providence calls him to labor, and love makes his labor sweet. He has a heart for humanity and a heart for nature. More than a mere amateur of the outward world, he loves the rocks and the mountains for their own beauty and sublimity, and for the God that dwells in them. His heart warms



and melts in the summer sunshine ; but the thunder is his, also, and the lightning. Nothing is out of place, because place is subordinated to the eternity and ubiquity of the life within. He is a citizen of his country, and serves her well, without losing the evidence of his citizenship in heaven—a subject of the powers that are ordained of God, without ceasing to be the subject of Him who has ordained them. He sings praises with the devoted Christian, and his heart yearns and melts over the impenitent sinner. In his simplicity, he is the companion of children, and in his wisdom, the counsellor of age. He can sit at meat with the “publican and sinner,” or receive the hospitality of the unhumiliated Pharisee ; and, in both cases, he unites the proprieties of love with the faithfulness of duty. And all this, which seems to imply contradiction, and to require effort, is what it is, in all its ease and all its promptness, because it is not the result of worldly calculation, but the infallible working of a *divine nature*.

4. It is important to understand the view which has now been presented. The want of a full understanding of it has sometimes perplexed those persons, who have been led by the Holy Ghost into the higher stages of experience. They doubt their love, because they find it so easy and natural to love. The suggestion arises in their minds, because the perception of their own working is lost in the fact of God’s working, that perhaps nothing is done at all. Certain it is that their present state is very different from their former state, when they were but beginners in the religious life. Formerly, their life was a divided one. The inward struggle was almost incessant. But *now*, the unity of their affections in God has put an end to all interior trouble, except so far as the soul is tried by temptations originating from without. Formerly, they found the service of God, both in its inward and outward forms, obstructed and hard, requiring the greatest effort. But *now* they rejoice in God always, as if they had no other business, and no other desire. Formerly, they could hardly eat, or speak, or move, without great anxiety in consequence of finding sin intermingled with everything. But *now* they find the grace of God sufficient for the regulation of the appetites and the social principles ; and those things which were once occasions of temptation and sorrow, are *now* occasions of gratitude. Formerly, they conformed their actions to God, who was a God afar off ;—and this was troublesome because the agency was in a great degree in themselves. But *now* God, who dwells within, conforms the soul



to the action, and thus they are not conscious either of effort or trouble. In a word, "*their yoke is easy, and their burden is light.*"

5. Thus holiness has become a new *nature*. To serve God, to speak of God, and to love him, has become *natural*. The countenance is cheerful, because the heart is full of light. Happy is such a man. If he seems to do nothing, it is because God works in him. If his burden is light, it is because God bears it. Satan sometimes says to such: "Ye are deceived. Why do ye not fast as did John's disciples?" But Jesus says: "Can the children of the bride-chamber fast, while the *Bridegroom is with them?*"—*Mark 2: 19.*

A. K.

From the Christian Advocate and Journal.

## ST. PAUL ON SANCTIFICATION.

"And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

1 Thess. v. 23.

THIS good wish of the apostle is in the form of a benediction. He, as it were, takes hold of God, as Jacob did of the angel, and holds him by a firm grasp of faith, until he pour down upon them the full tide of sanctifying grace. He will not wait till they seek it for themselves, but seeks it for them, agonizingly impatient till they receive it. Worthy servant of God! Worthy the care of souls! Verily he has his reward.

There are two points in this passage worthy to be deeply pondered. First. The blessing itself which he pronounces upon them—*entire sanctification*. He coveted, and that earnestly, the best gifts, for the people of his care. He struggles in spirit, and by letter, that his people may be holy; not partially, but perfectly, holy. For the attainment of this blessed work, in their behalf, he fixes his watchful eye upon them, and exercises all his mighty influence and energy in order to the production of this great salvation in them. He is not content that they should remain "babes in Christ," when they ought to be "perfect men." He will not always have them sipping, even the sincere milk of the word. He will wean them from that, and present to them strong meat that they may be "strong in the Lord, and in the power of his might," and be "prepared unto every good word and work." He will have them to leave the "first principles of the doctrines of Christ," and come



up into perfection speedily. “*And the very God of peace sanctify you wholly.*”

Second. In whose name does he pronounce this primary Christian blessing? “*The very God of peace sanctify you.*” The apostle was himself acquainted with this gracious Being. O, how familiarly he knew the heart and nature of him upon whom he now takes hold! O, how often had he taken hold of the same Being before! How many had been baptized with the Holy Ghost, through his pious benediction, in this name, previous to this time! How confident he was that the Being to whom he came was the *very one* that could accomplish this work! this necessary, this desirable work! “*The God of peace*” — “*the very God of peace*” — the very God and Author of that PEACE, peculiar to *entire sanctification* — that very God who loves peace, who dwells in peace, and who delights to impart peace; nay, who is the Fountain of peace: and this because he is holy, and because he would bless us with the *peace* of holiness, he would bless us with *entire sanctification*. How proper the name in which to invoke the benediction of holiness!

Dear reader, before I conclude this subject, permit me to make a few remarks.

1. It is evident from this passage that *entire sanctification* is our privilege, and is attainable in this life, and at any time before death, or “the coming of our Lord Jesus Christ.” Consequently, attainable early in life. The whole passage is in favor of this construction; but it is not favorable to the notion of deferring the attainment of it until death, or “the coming of our Lord Jesus Christ.” Remember the foolish virgins, and admit that “now is the accepted time.” “Behold, now is the day of salvation!”

2. It is also evident that it is our privilege to *live*, and to *live in the enjoyment* of the blessing of *entire sanctification*, under all circumstances, all along through life, and have it to death, and therefore “unto the coming of our Lord Jesus Christ.” “And I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.”

3. If we would attain to this great blessing we must apply directly to the “very God of peace.” To whom can we come with more confidence of safety than to the very God of peace? We need fear no disastrous conflict in coming to such a being. He is not the God of hostility, but the “God of *peace*,” even “the *very God of peace*.” To make you holy is his delight; because this is a quality of his own nature — a prominent feature in the “express image of his person.” In



doing this he only restores you to your original self. And if he exultingly pronounced you "*very good*" in the person of your federal origin, he will do so in your personal renovation, when he creates you anew in Christ Jesus. Verily I say unto you, there is joy in heaven over one sinner sanctified, more than over ninety and nine holy persons who need no sanctification. "Faithful is he that calleth you, who also will do it."

Reader, wherever you be, permit me to ask, How do you stand affected with regard to this subject? Was the apostle needlessly solicitous about this state of grace? We presume he was not. How then can *you* be innocently indifferent to it? In view of our almost universal negligence on this all-important topic, I am constrained to ejaculate, *God be merciful to us, sinners!*

A. BAILLIE.

For the Guide to Holiness.

### MEMOIR OF MRS. ANNA JANE JOHNSTON.

THE subject of this memoir was daughter of George and Susannah McKenzie, and was born in Wilmington, North Carolina. Her parents being wealthy, she was brought up in all the customs of fashionable life, attending balls, theatres, and other like amusements; for these were looked upon as innocent. Her mother was a member of the Protestant Episcopal Church, and inculcated upon the minds of her children the propriety of attending church. The agreeable manners and cheerful spirits of this young lady, endeared her to all with whom she had any intercourse. Though always possessed of an amiable disposition, it appears there was nothing special in her religious views, until the age of twenty-four. She sustained an irreparable loss in the death of her excellent mother, to whom she always looked up for counsel and advice. About four years thereafter, she was deprived of the protection and instruction of a kind and affectionate father, whose death was premature. Being involved in debt from suretyship, nearly all his estate was consumed.

Anna, together with her sisters, was thrown upon her own resources for support. In this situation, she repaired to the country to spend a few weeks with her friends. While she was there, it was announced that a Methodist preacher would preach on a funeral occasion, in the neighborhood. Anna, in company with her friends, attended his ministry, with

deep prejudice, from popular rumor—it being the first Methodist speaker she had ever heard. The minister was a young man, of good appearance, and traits of deep humility marked his general deportment. He preached, but it was a new kind of preaching to her—something she had never heard before. It was a new style of eloquence. Every word, and every sentence, made a deep impression upon her mind, and she left the place deeply convicted. The depravity of human nature she had never heard set forth in such vivid light. Sin was represented in all its awful, malignant, and destructive forms. Fashionable amusements she had viewed in a very different light. She understood that the young gentleman who preached was stationed at Wilmington, and on her return, she was extremely anxious to attend his ministry. But her friends were violently opposed to it. However, she brooked the difficulty, and in company with several young ladies, attended the Methodist church. After that, she became a regular attendant. Her convictions increased, and her desires ; to attain holiness was the object of her deep concern.

To unite herself with that branch of the church, would subject her to censure and reproach. In this trying situation she remained for some time ; but at length she acquired courage to have an interview with the presiding elder of the district. He seemed to anticipate all her difficulty, met all her objections, and so completely set her mind at ease, that, at the close of public service, before an immense multitude, she approached the altar, and presented her hand to the minister, and gave her heart to God.

A short time after this, she attended a camp-meeting, and while there she had faith to believe that God, for Christ's sake, pardoned her sins, and adopted her into the family of heaven. Such peace in believing in the Holy Ghost, surpasses all human knowledge. Two years after this, the writer of these memoirs became acquainted with her, and in the course of the year, they were happily united in the sacred bonds of matrimony. I have viewed her as the greatest friend on earth. She possessed the itinerant spirit, and urged me on to continue in the travelling connection. She was willing to labor under privations, to facilitate my ministry and usefulness. But prudence dictated that I should circumscribe my field of labor, and confine it to a narrower and local order. In all my trials and perplexities, she ever stood at my side, and with her invincible courage and consoling admonitions would say, "Exercise patience, and all things will work for good to them that love God." Her attachment to the travelling ministry was always manifest. For a number of years my house was an asylum for the weather-beaten and



weary minister; and, by day or night, Anna was ready to minister to them, to make them comfortable and happy. I always viewed her as a woman of deep piety, in public and in private. She possessed a remarkable uniformity of character and Christian dignity. Her prudence and chaste conversation convinced all in the circle of her acquaintance, that she was a follower of the meek and lowly Jesus. Although she was a woman of physical infirmity, yet, under severe attacks, she would submit to the rod, and pleasantly say, "All is designed right for my ultimate good."

She had ardently prayed, if it was the will of Providence, that she might live to see all her children grow up to maturity, and in this her request was abundantly granted—she living to see her youngest son attain to the age of twenty years.

Four months anterior to her death, her constitution seemed to pass through a radical change, and her health became better than it had been for years. On the 8th day of January, she was violently attacked with Neuralgia. The disease seemed to take a death grasp upon the functions of life, and no skill or medicine could remove it. I discovered that she was very ill, and felt it my duty to apprise her of her situation. She replied, "I am very sick." I asked if it was the will of the Lord to take her, did she feel prepared and ready. She observed that she had been preparing for that momentous change for more than thirty years, and if it was the will of God to take her, she could say "I know that I have a building of God, a house not made with hands, eternal in the heavens." After this, she called her younger sons to her, and advised them in the most pathetic manner to be good, and meet her in heaven. On the day before she died, I asked how she felt in reference to her future prospects. She answered, "All is well! I trust my eternal salvation upon the atonement, and the divine merits of Christ, my Savior, and adorable Advocate with the Father." Thus lived and died Anna Jane Johnston, aged fifty-seven years and fifteen days.

She possessed a mind naturally clear and strong, of a discriminating and independent character. Her temperament was warm and quick. She had the happy disposition of forgiving and forgetting injuries, and if she had acted or spoken unadvisedly, she, with the utmost readiness, ingenuously made confession, and asked forgiveness. Her habits were rather retiring and modest. She was disgusted with the pride and vanity of the world. She had a great taste for mental improvement, but most of her reading was confined to books which treated of religion. She was unremitting and regular in her private devotions. From the clear and convincing view which she had of her depravity by nature, and of



the holiness of God, and the purity of his law, she always had a godly jealousy over her own heart, and was afraid of expressing herself too confidently in regard to her meetness for heaven. She was a firm believer in the divinity of Christ, and had from time to time, more or less joy and peace. She was one of those Christians who enjoyed more vital godliness than she was willing to profess to others. This was manifest to those who were intimately acquainted with her, and enjoyed her confidential associations. In every relation of life which she sustained, she acquitted herself in a manner highly honorable to her sex.

In her death we have much to console us. We are assured, from her unspotted and devout life as a Christian, as well as from the frame of mind which she evinced on her sick and dying bed, that she is with her Savior. As she lived in the Lord, so she died in him, and shall ever be with the Lord. And we know, for it is written in God's word, she shall rise again to everlasting life. We sorrow not as others, who have no hope. For them also which sleep in Jesus will God bring with him.

S. JOHNSTON.

For the Guide to Holiness.

"BE OF GOOD CHEER, I HAVE OVERCOME THE WORLD."

—CHRIST.

"The world cannot withstand  
Its ancient conqueror.  
The world must sink beneath the hand  
That arms us for the war."

How shall I overcome the world, was a question that often arose in my mind, after I had experienced religion. I did not seek my enjoyment in the fleeting pleasures of the world, for I had found the source of true happiness; and having once drank of the pure fountain of living waters, I was fully satisfied that the shallow streams of earthly enjoyment would never again allay my thirst. But we are prone to wander from the source of uncreated good, and the heart that is not fully consecrated to God is ever averse to a life of faith, and will at times be blinded by the allurements and fashions of the world. How often have I retired to my chamber at night, and recalled the thoughts and actions of the day, and wept in bitterness of spirit, because my heart had been so much engrossed with the things which are seen.

I have thought of the fading and transitory nature of earthly objects; and when comparing them with the solid and lasting pleasures which



religion affords, and the blessed and eternal realities of the life to come, have felt that "all was vanity and vexation of spirit."

Like the inebriate who, weary of the intoxicating cup, denounces it as an enemy, and resolves never to taste it again, yet overcome by an insatiable appetite, he yields to the long-formed habit, and drinks again and again; so have I often denounced the world as an enemy, and have sighed to be released from its follies and its temptations. I have often heard Christians speak of this beautiful world, and express their gratitude to God for the enjoyment which it afforded them, but I looked upon it with a suspicious eye, fearing that it should draw my heart away from God. I often prayed for strength to overcome the world; but I regarded iniquity in my heart, and the word of inspiration saith, "If I regard iniquity in my heart, the Lord will not hear me."

I was striving to attain to a standard of Christian experience higher than that of most Christians around me; yet I was fully sensible that I did not love God with all my heart. I still cherished unbelief in my heart.

At length, I was led to contemplate the character of the Savior. I followed him from the manger to the cross, through all his toils, his travels, and his sufferings, as recorded by the Evangelists, and predicted by the Prophets. Almost before I was aware of it, my soul was transfixed with admiration before Him who is the one altogether lovely, and the chiefest among ten thousand. There was a beauty in holiness that I never saw before; and often did my heart, from its inmost depths, breathe forth the language of the Psalmist, "I shall be satisfied when I awake with thy likeness."

The remark was once made by a young man who had been a bitter opposer of religion, but whose heart was won to a knowledge of the truth as it is in Jesus, by studying and meditating upon the goodness of God, "I believe," said he, "that no person could dwell for any considerable length of time upon this delightful theme, without feeling a desire to become a Christian." Before I had finished the study in which I was engaged, my thoughts were almost insensibly led away from myself. I dwelt no longer upon the hardness and unbelief of my heart, or the ensnaring pleasures and vanities of the world; but I was lost in wonder, love and praise, in contemplating the breadth, and length, and depth, and height, of the love of Christ. What though my heart was sinful and depraved, and roots of bitterness were springing up, to check and destroy the tender plants of grace! What though the world, the flesh, and the devil, were constantly striving to draw my affections away from God! Infinite love had opened an exhaustless fountain, where depraved

nature might be renewed — might plunge into the purple flood, and rise to all the life of God.

The salvation provided in the Gospel may well be called a *present, a full, and a free salvation*.

I had been trying to be saved by works. I had struggled long and resolutely to conquer a cruel foe ; but now I came all helpless and dependent, casting away my own righteousness, and trusting solely in the merits of Christ, and yielded to be saved by grace. There was not, as I had often thought there must be, a mighty exercise of faith. But it was a calm submission to the will of God.

“ I fell on the atoning lamb,  
And I was saved by grace.”

“ Grace first contrived the way  
To save rebellious man ;  
And all the steps that grace display  
Which drew the wondrous plan.

“ Grace all the work shall crown,  
Through everlasting days.  
It lays in heaven the topmost stone,  
And well deserves the praise.”

The Savior had engrossed my warmest love, and I felt that no earthly charm my soul could move. “ I sunk, by dying love compelled, and own'd him conqueror.”

I now learned rightly how to appreciate the joys of earth. I found that they were not weeds to be despised, neither were they fruits of Paradise. They were like wild flowers, to cheer the pilgrim on his journey, and yet not protract his stay on earth. I no longer prayed to be taken out of the world, but I could say with the poet,

“ That uncreated beauty which hath gained  
My ravished heart, hath all your glory stained ;  
His loveliness my soul hath prepossest,  
And left no room for any other guest.”

LAVINIA R. POOL.

THE pathway of the just through this world is subject to the same vicissitudes as that of the wicked. God sends his rain alike upon the just and the unjust. But the storm, as well as the bright sunlight, is an agent in the hand of the Father of Mercies ; who causes all things to work for the good of those who love Him. The clouds of affliction he charges with refreshing showers of grace ; and the cheerful radiance of love give the Christian a foretaste of joys unfading, eternal. s.



For the Guide to Holiness.

## EXTRACT OF A LETTER FROM A MINISTER TO A BROTHER MINISTER.

THE best of all is, God is with me. He blesses me with full salvation, gives me constant peace, and condescends to own my ministry with his presence and power.

I never felt more like living and dying to make this sin-stricken world better, than of late. To be identified with the Savior of the world, in the great purposes that drew him from his throne to a cross of infamy, for *man* — for *ME* — is, I feel, an honor which Gabriel might envy me. Glory to the Lamb! What a heaven of peace there is in having nothing to do but just to please God and bathe in his smile. Every duty done, tells happily on my own soul, so that I find I work hard for the Lord all day, and he is with me, and blesses me, and encourages me, and pays me, and then, to my astonishment, I find at night, that I have been building my own house! My heart hastens to its God every day, with its freight of precious things, and lays itself and all its treasures at his feet. *Just there*, a smile so ineffable meets me, that my nature exults in its salvation, or silently faints at his feet.

O, these are the days of great and good things for me. God is carrying on a great work of full salvation in this city, (New York,) in which he is using many instrumentalities, eminently of his own choosing. There are, I suppose, several hundreds here, who are constant witnesses of this great salvation.

O, what will become of that minister in the M. E. Church who *will not* be holy? — who will not give up himself wholly to the Lord? — who prefers himself, a worm, to Jesus Christ, a God? What is it makes us hesitate, but some secret idea that entire union with the Savior will somehow bring us down from our high places of personal dignity. And what is this but a proffering of our own depraved nature to the immaculate nature of Christ? Yes, professing to believe the doctrine of holiness, and testifying at our ordination that we are “groaning after it,” we yet live on, — aye, *choose* to live on, year after year, without it. We, who by the very stipulations of our call to the ministry, are to be “*ensamples* to the flock,” “*in faith*” and “*in purity*,” as well as “*in doctrine*,” — how *unbelieving*, how *impure*!

The choicest of the flock of Christ — the few holy souls “that *will* live godly,” in the higher sense, are precisely those whom we refuse to feed. Here they are, with all the half-hearted in the church against

them. Here is Satan continually tempting them: "You are too fast — you make too high professions — why, even your *minister* does not pretend to such high attainments;" — thus making use of the very respect which our people have for us, to keep them down in religion. And yet here we are, refusing to shelter them by our example, or to feed them with the precious marrow and fatness of gospel truth. Well may the Savior say to such ministers, "I was hungry and *ye gave me no meat.*" "For as much as ye did it *not* to the least of these my *brethren, ye did it not to me.*"

I apprehend the awful guilt of tolerating unsanctified affections, more clearly of late than ever before. The indifference of spiritual things, and the spiritual weakness entailed upon us by this toleration, result, probably, in a large number of instances, in the destruction of souls. And then how terrible a sin it is to prefer myself before God — a sin of which every man is guilty, who does not truly, and in the present tense, desire to be emptied of self and filled with God. A minister of Christ, preaching for a salary and a reputation, instead of toiling his life away to get poor sinners in this revolted world to love Jesus! O God! What a noble object abandoned, and for one how utterly worthless! — how thoroughly damning! What high relationships are here spurned — what dignity despised — what a crown lost!

How our indignation kindles against the Pope, when we read, "Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God." But let us read the passage again, with our eye, not fixed on Rome, but meekly turned within. What a life-like taking is here of the heart of every minister among us, who cherishes in his soul an opposition to being personally holy.

"Opposeth." — Does he not "oppose" God, who says, "Be ye holy?" Does he not "exalt himself above God," when he still refuses to give himself away, that he may receive the fullness of God in return! If I have an article which I refuse to exchange with you, for something you offer me, do I not, in that refusal, demonstrate that I consider mine on value above your's? "Give me thy heart," says God, promising, on my compliance, to be my God. Why do I refuse to make the exchange, but that, in some sense, I feel "*above God?*" "Above all that is *worshipped,*" continues Paul. And when we enter the house of God, with a heart that still *refuses* its whole affections to the Savior, what is the object dearest to us? Whom are we most concerned that the people should love and honor? Ourselves, or Jesus Christ? Do we come with all our hearts to exhibit the Savior? or to show — a man?



Here, then, is "the man of sin." Here is the abomination "that opposeth and exalteth itself above God." Here, in the person of our own unsanctified hearts, is the infernal usurper that would supplant Christ in the worship of his own house. How long shall the usurper reign? God is waiting for us to cast ourselves upon our face, and give a response that shall send a thrill through three worlds. B. W. G.

For the Guide to Holiness.

## CHRISTIAN EXPERIENCE.

A FEW months after my conversion, which was clear and decided, the memoirs of Carvosso and Wesley were put into my hands, which were read with much care, and the impression was indelibly made upon my mind, that a deeper work of grace — destroying the remains of indwelling sin — should be immediately effected in my heart. To this end, much time was spent in prayer, for a number of days, and many efforts were made to believe, till meeting with our minister, my heart, without any reservation, was laid open to him. He replied that he did not enjoy the blessing; but told me not to be discouraged, for our quarterly meeting was near at hand, and that our presiding elder enjoyed the blessing, and would probably preach on the subject. I was much surprised that our *preacher* was not a sanctified man, but, for the moment, was determined not to give the matter up; and now, looking back to that period, it seems the blessing was near my heart. Soon, however, it was suggested that holiness was only for a favored few, peculiarly constituted; and if our preacher did not enjoy it, I was foolish and presumptuous to think about it. Nevertheless, the conviction that I ought to be holy, was not taken off from my conscience. Upwards of nine years passed away, (during which time I was licensed to exhort, afterwards to preach, and entered the travelling connexion in August, 1846;) and, although I had an abiding conviction of duty, offered many prayers, and formed many resolutions, yet my heart and holiness were strangers. With a strong desire to promote the glory of God, and the good of souls, I entered upon the duties of my first appointment. But few were converted. I was far from being satisfied, but could find no greater reason for it

than what existed in my own heart. With unutterable feelings, I saw I was not what a gospel minister ought to be. The idea of being at an appointment as a useless thing, when it might be filled with the useful and holy, was not to be endured; and I determined to quit the field, and give up my hope of heaven, or seek for entire conformity to the will of God. I did not hesitate long. The conviction was so irresistible that I must be holy, or nothing, that it was not difficult to enter upon the work; but many and cruel were the suggestions that such was my peculiar constitution, that I could not attain and enjoy the blessing. These I vigorously resisted. The point at which I aimed was the expulsion of sin from my heart, so that I should have no more conflicts with it from within. I began to search the scriptures for myself, to see if there were really unqualified promises of holiness in it. I found many, and was enabled to take hold of them as made to me. I was now engaged in the duties of my second appointment, but this subject was all-absorbing. After a few days, my resolve to be holy was found to be steady, and was daily becoming more deeply set. The work of grace was going on perceptibly in my heart, the world was receding, and I was drawing nearer to God. I found myself with increased zeal, engaged in the work of the Lord, and more than ever enabled to keep his commandments; but was not, as I had supposed I should be, under any particular condemnation, or guilt, more than a general but deep impression of my past unfaithfulness, and my present worthlessness. Two weeks at my new appointment had now passed, and I had been so much taken up with my resolution to do the commandments of God, that I had thought of but little else. Indeed, my mind was so taken up with consecration, that I had hardly thought of any other branch of the doctrine of holiness at all. In great condescension, God gave me to see clearly that my resolution was fixed, but that by resolving I could not make myself holy. My attention was immediately devoted to Christ. His death, and his intercessions for me, soon absorbed my mind. I said but little, only as some favorable opportunity presented itself, for the honor of Christ—read the Bible much, and was enabled to see that blessings were there for my poor, unworthy self. There was a life in the words of Christ. Two days thus passed, with my mind fixed on Christ, as my atoning and mighty Savior. I then had the victory over sin, but I desired that the whole body of sin should be destroyed. Now, I had but one desire—my prayer was



nearly unceasing — and I was constantly watching for the blessing ; I believed it would soon be morning in my soul. The bright Morning Star shone with a mellow lustre, and grey streaks of light appeared in the east. At family worship that evening, I knelt before the throne of grace, not knowing what I should pray for ; but the Spirit helped my infirmities, and gave me such views of the atonement, and of God, as I never had before. This clear apprehension of them was either faith in them, or was followed by instantaneous faith. The Spirit made intercessions with groanings that could not be uttered, and my prayer was short. I arose, feeling that something had been wrought in my heart. Of this I had no doubt ; but what to call it, I did not know. I thought it must be holiness, but knew it was God's prerogative to let me know.

I went immediately to my room — read Paul's letter to the Philippians, and spent some time in prayer. I still thought it would be dishonoring God, to try to determine myself what it was he had done for me. This was God's work ; but how can he do it ? Probably, thought I, by applying by his Spirit to my heart some striking and unfamiliar passage of scripture — for a familiar passage cannot be made to bear forcibly enough to convince me. Like Thomas, I was resolved not to believe only on the most conclusive testimony. I was now looking with the greatest interest for God to testify to what he had done, and the following old, familiar text, clothed with new life and power, came to my mind and heart, with such a divine evidence and conviction, that not a doubt was left in my heart : “ Now we have received not the spirit of the world, but the Spirit of God, that we may know the things that are freely given to us of God.” — 1 Cor. 2 : 12. The question was settled : I was at rest. It seemed that I was in Christ with God. I did not know before that a mortal could realize so much of the presence of God. Contrary to my expectations, I had no desire to say anything about it, at the time. My soul was filled with all that sacred awe that “ dares not move — and all the silent heaven of love.” I had no boisterous feelings, but a heavenly calm ; no overflowing joy, but a solemn stillness — a sweet repose. I felt no longer the motions of sin within, and when it came from without against my heart, it was like a ball of iron thrown against a wall of brass. God was the wall of fire round about me, and the glory in the midst.

H. H. MOORE.

JAMESTOWN, Dec. 14, 1847.

For the Guide to Holiness.

## LETTER FROM A FRIEND.

THE Guide is hailed as a welcome messenger, not only to the weary and tempest-tossed, but to those who ride above the storm, or who have entered the harbor of perfect love — of entire trust and confidence in God. We love to contemplate the efficiency of the gospel as manifested to God's chosen ones. 'We are cheered with the thought, that what they have attained, we may also participate in. Yes, we may prove with all saints, even the most holy and consecrated, what is the breadth, and length, and depth and height — and then be filled with all the fullness of God. The apostle, with all his powers of imagination, was at a loss for language to express this salvation, and was led to exclaim, "Now unto him that is able to do exceeding abundantly above all that we ask or think." No wonder

"This love's a deep where all our thoughts are drowned!"

Holiness! The expression imparts a thrill indescribable to its lovers. And then to think that all the Father hath to bestow is ours through Christ. From the earliest dawn of my Christian experience, I have looked upon Christ as a whole Savior, able to save, not only from the guilt, but the reigning power and dominion of sin. The bold expressions of confidence and entire trust in Christ, which I find scattered throughout your valuable work, to me have been rendered a great blessing. I am but seldom favored with the hearing of a direct testimony on this point, and have been variously exercised in relation to it.

As to myself, I have no doubt with regard to the great work being wrought in me; I have the direct witness of the Spirit; even Satan himself has left off tempting concerning present attainments, and would point to the future; but what have I to do with the far off future? The present only is mine. I am now saved. The blood of Christ *now* cleanseth! Glory to God — there is no separation between heaven and my soul — I have an open intercourse. The present and past are as different as light is from darkness.

If we were heirs to a large estate, yet there remained doubt with regard to our title to it, what satisfaction should we have in the con-



templation of our possession? The enemy might come and dispute our right, and at once throw us into confusion. Glory to God! we may have a guarantee signed and sealed with the blood of the everlasting covenant. We may know the things freely given to us of God, by his Spirit.

With regard to the time and manner of my receiving this salvation, there is nothing very specific; it came not with observation, but distilled like the gentle dew; it flowed like the little rill which gradually increases till it becomes a deep and broad river. I know, indeed, that when the full consecration was made, a deep peace sprung up in my heart, such as I had hitherto been a stranger to, and I had a willingness, unknown before, to do the will of God. Thus I went on for months; my attention was so given to doing the will of God, and to the sweet peace that followed, that the blessing of holiness, so far as the name was concerned, was but seldom reverted to in thought. At times I would think I had that in possession for which I sought; at others, that such a state of mind was not consistent with the great blessing of holiness. Oh! how I have wished for an experienced hand to lead me. It is to be regretted that we have so few fathers and mothers, as it regards this great blessing. I have sought direction from those who, I thought, ought to be leaders, but have as often been driven back to the great Fountain of all good, to learn by experience.

The cup was bitter, and has been drunk to the very dregs. I lived in this state of mind a year; my evidence increasing till it became a certainty. With shame I confess, I lost the evidence. I partially attribute my fall to my not having a correct view of the nature of faith. I failed in not expressing, on suitable occasions, what God had wrought. I did not lose this pearl at once, but by degrees, and almost imperceptibly. Thus I lived for some four or five years; every year found me on the retrograde — still farther away. The last year, I seemed left powerless and without strength. Prayer was a burden more than a pleasure; the Bible a sealed book; even a romance had more interest to me. My heart was so hard that I could not even shed a tear over my lost estate.

Mine has been a thorny path — one of struggle, of conflict, darkness and bondage. The Lord has seen fit to lay his afflicting hand upon me; the body has been prostrated by disease; health has been

enfeebled ; friends have been removed — a combination of circumstances too numerous and painful to mention, aroused me. Before I was afflicted I went astray. The effect desired has been secured. "The last link is broken that bound me to sin," and I am free ! Glory to God ! I think I never was more thankful than for the first melting of heart that produced the flowing tears. I could not ask my Father for that I had once enjoyed ; I did not dare to, nor did I expect it. I left myself in his hands, to be dealt by just as he pleased. All I asked was to feel once more that I was saved. Glory to his name ! it was granted. During this time the enemy was busy : "It was of no use to make another effort ; if I should attain that for which I sought, I should not retain it ; I had resolved, and fallen as many times — it would be a fruitless effort to endeavor to stand." I am conscious that I have not been alone in this temptation ; many that are now in darkness and bondage, fain would be free, but for the suggestion, "Thou canst not stand." But mark the sequel. The temptation followed me for months, still pointing to the future. I could not stand such and such trials. Thus I lived : I dared not look at the future. I learned from that temptation to live the present moment, do present duty, and leave the future where it should be — with God. It is enough for me to know that I am *now* saved. The blood of Christ *now* cleanseth ! Christ is mine and I am his. The darkness is past, and the true light now shineth. When I lie down, I am surrounded with his presence ; when I arise, he is still with me ; when I bow before his throne, what a heaven of bliss ! the sacredness of those hours are better realized than told. Words are poor things to give expression to the converse carried on between the soul truly subjected to God and its Maker.

Some have expressed a wish that their experience in the things of God were written out and given to the world, on account of the peculiar manifestations therein displayed. On the contrary, I would give mine, or a sketch of it, on account of its simplicity. He led me and I followed on. The characteristic of my daily experience is quietude, assurance, rest of soul — like the little child which has just learned to lisp its mother's name — content to live on her smiles, knowing no other happiness.

CLEMENTINE.



For the Guide to Holiness.

## PERSONAL EXPERIENCE.

BRO. KING: The following communication I have solicited for publication in the Guide; the authoress, Mrs. J. A. H——, is a sister of unusual talent, and of great energy of character. Here is only an account of her first exercises and experience on the subject of holiness. Since then, the providence of God has led her through trials greater than fall to the lot of ordinary Christians; yet the grace of sanctification has triumphed amidst them all, and still shines with increasing lustre. You may hereafter expect to hear of her subsequent trials and triumphs.

A. O.

SEWARD, *January*, 1848.

DEAR BRO. —: But to your request. When I first read it, my heart shrank from the task; not that I did not love the blessing of holiness, but the greatest hindrance seemed to be, at the time when I experienced this blessing I did not write my exercises and enjoyments — my thoughts and meditations. This was deferred till a number of years after, when I believe yourself suggested the thought that I had better write down my experience. I did so. What I brought together from memory was hastily sketched, at a time when I only wrote for my own comfort, not expecting any of it would be brought before the public.

My first exercises and experience in this blessing began not many months after I found the pardoning love of God. I then felt the roots of bitterness springing up in my heart. I was alarmed, fearing I had done something wrong; but, upon examining my heart, I felt a consciousness that my sins were all pardoned. I prayed much — read my Bible, and found it was the will of God, even my sanctification. But how to obtain it I knew not. I soon obtained Wesley on Christian Perfection; this gave me some light. I also read every work I could find on holiness, but none gave me so much encouragement as Fletcher's Checks to Antinomianism. Here I saw more clearly how to come by faith and believe on Jesus. Continuing to pray for light and direction, I had new discoveries of the willingness of Christ to cleanse me from all sin, till my faith was fixed on this point: *Jesus*

is *able*, is *willing*, is *ready*, to save me to the *uttermost*, and to save me *now*. This part, of being saved now, seemed to be the hardest of all. Sometimes my faith would nearly grasp the blessing, when unbelief would gain the ascendancy, suggesting that I must first wait a number of years; but again faith triumphed, and my soul was exceedingly happy in the prospect of the perfect love of God; and my conscience grew more tender. I aimed to shun every appearance of evil; and every blessing I received, seemed to bring me nearer the great blessing of holiness. Every time I approached the throne of grace, it appeared as if all sin in my heart would expire; for I was looking for a period when *instantaneously* I should feel the cleansing blood applied to wash and make me wholly clean. Blessed be the name of the Lord, that time did arrive. On the 7th of Dec. 1832, a number of us met together for a social visit — a season of prayer was proposed — during the fore part of which, while one after another was praying, my soul was in an awful struggle to be blessed. I cared not how, nor in what way, if I might but feel the power of God as I never had felt it before. I did not seem to fix my faith on the blessing of holiness; my only cry was, Lord bless me, even me. I opened my mouth in prayer, and in an instant I felt the power of God running through soul and body. I lay speechless at his feet, not having power to move a finger; but I could hear them sing, and heard one say, She is cold — her pulse has stopped. But this had no effect on my mind; my soul was full of glory; it appeared that it was all glory; at every breath I wanted to say, glory. O, such a heavenly calm — such a sweet sense of the divine presence. O, who can express it? I never could find language to bring it into words. None but those who feel it know its sacred joys, and they cannot express it.

I had been blessed times without number, but this exceeded all. After an hour or more, I recovered my strength, so as to sit up; but my soul was full of glory. I began to inquire, Is this holiness? I was very fearful of deceiving myself, for I had set the mark of Christian perfection very high.

Up to this time, I believe I had never heard a sermon on this subject, though I was at church nearly every Sabbath. Another difficulty stood in my way: not one of the class professed to enjoy the blessing, and my class-leader himself, did not fully believe the



doctrine. I had conversed with him on the subject ; and, though he was a man of thirty years' experience, and one in whom I placed the utmost confidence, yet he had early formed unfavorable opinions of this blessing, by seeing a member who professed to enjoy it, afterwards make shipwreck of faith and a good conscience. He thought this was all a mistake. If we lived up to the grace given, and continued faithful to death, we should receive a crown of glory. This last objection often staggered me, for I knew if I came out and professed the blessing, I should be watched continually by the church. This led me to cry to God earnestly, that I might not be deceived. I think I had the blessing fixed as near angelic perfection as I could, and one reason for my ignorance was, I had never seen but one of my acquaintances in the church who had professed to enjoy it. Even on this extensive circuit, I do not remember of ever hearing but one preacher talk of personal holiness, and he was a young man seeking for it. O, what a dark time this was ! Thank God, the light has since shone ! But to my subject. That evening I returned, and stayed at Bro. N. E——'s. It appeared to me I had not received the blessing I desired, but only a foretaste — as though the Lord was about to take up his abode in my heart. Still I was happy in God all the time. The next day, being rainy, I was prevented returning home. So I continued to wait for all the desire of my heart. In the evening we thought it best to have a season of prayer, hoping to experience the blessing for which we sought. It seemed easy to be blessed ; it was only ask and receive. In an instant it appeared that all sin was destroyed — the overwhelming presence of God came upon my soul and body. I thought I could look into my heart and see it all clean ; all light and purity seemed to be stamped there. O, such a view as I had of the purity and holiness of the Divine Being, of God the Father, Son, and Holy Ghost, taking their abode in my heart, and of Jesus, looking and loving ; his image there can never be destroyed. I felt a consciousness of the cleansing blood of Christ applied to my heart. Nought but love dwelt there. I was entirely lost to everything of earth, as much as if I had been in heaven. It appeared to me that I was with the heavenly host, and heard them sing praises to God ; but my soul gazed with greater delight on my bleeding Savior, who suffered to save me from all sin. O, what a company of holy beings seemed surrounding me. During all this

time I had no thought that I was an inhabitant of earth, my whole soul being enraptured with glory.

We knelt down about eight o'clock in the evening, and when I opened my eyes to look around me again on earth, it was two o'clock in the morning. O, what glory shone about the room. No pen can describe, no tongue can tell, the unutterable glory that filled my soul. It appeared like a new world; and as soon as my eyes were shut, it seemed that angels were all about me, praising God for what he had done for my soul. I retired to rest, but O, what a holy converse I had with my Savior. It was like conversing with a friend face to face. I fell into a drowse, but I was still with the Lord.

When I arose in the morning, now, thought I, is this holiness? I can not doubt it—I never will doubt it. I knelt down and asked the Lord, if my soul was entirely cleansed from all sin, that I might have the witness in such a way as I never could doubt it. Instantly I felt the witness as clear as I ever saw the sunshine. I exclaimed, "I am thine, I am thine forever." I took up the Bible, and desired the Lord to direct me to some passage that would apply to my case. I opened upon the fifteenth of John, third verse: "Now ye are clean, through the word which I have spoken unto you. Abide in me, and I in you," &c., and read on to the tenth verse. This was applied as powerfully to my heart, as though I had heard it from heaven. A wonderful change was effected—it really seemed a new creation had taken place in and all around me.

We started for the house of prayer—it being Sabbath morning. It was impressed on my mind that I must tell what the Lord had done for my soul. But Satan suggested: "Wait till you live it awhile—prove it by its fruits—for if you should not live it, you will bring disgrace on the cause." But I cried, "Lord, continue the witness of thy Spirit, and I will do what thou requirest." I bore testimony in a plain and simple manner to what grace had done, and in a moment an overwhelming sense of the divine presence so rested upon me, that I was again lost in wonder, love, and praise. It was not a great ecstasy, but a sinking into God—"that sacred awe that dares not move, and all that silent heaven of love." I rejoiced evermore—prayed without ceasing, and in everything gave thanks.

I returned home lost in prayer and praise. I neither wanted to eat, drink, or sleep. God's will was mine, and I delighted to be



with him in secret, continually. I lived by the moment, and felt that every moment I had the merits of Christ's death. The Bible seemed entirely a new book ; its every promise I could claim as my own. My memory, which before was quite imperfect, was now so strengthened that I could remember whole chapters, after reading them once. I also could clearly distinguish between the emotions of the Spirit and the devices of Satan. It seemed that I advanced in the way to heaven more in one day than I had done in months before. I felt that to live was Christ, and to die would be gain. In this state of feeling I went on from conquering unto conquest, praising God with my whole heart.

For the Guide to Holiness.

BROOKLYN, Jan. 18th, 1848.

DEAR BRO. KING : — Who has not admired the *richness*, the *simplicity*, the depths and heights, the majesty and sweetness of the Christian's holy freedom ? the glorious liberty of the sons of God ? If angels are excited with extatic joy at every cheering intelligence of the progress of holiness in our world, should not Christians also rejoice, and renew their efforts and prayers for holiness ? I send you a paragraph from my wife's letter to me, yesterday.

W. H. B.

"I cannot expect, in a letter, to paint to you the exact state of the little garden the Lord has in my bosom. One thing I *can* say : it is fenced by sovereign grace, and guarded all round by the sword of the spirit, which is the Word of God. It is watered every day by the sweet, refreshing dews of love divine, and occasionally, the showers of joy unspeakable and full of glory, *make it all a pool*. The well-spring of life in the midst of the garden, sends up unceasingly a fountain of sweet waters, making the trees of the garden neither barren nor unfruitful, but always abounding in the fruits of the spirit. The Lord often walks in it, and always, in his temporary absence, leaves his image. It is always cheered by the rays of the Sun of righteousness, except when the Master's enemy sends clouds of darts. They sometimes obscure its brightness, but always fall ere they reach the walls."

# GUIDE

TO

# HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 12.

ON DIVINE ACTION IN THE FULLY REGENERATED OR HOLY MAN.

THE doctrine of God present in the soul is not unphilosophical. From the nature of the case, a divine guidance, which implies a divine presence, is indispensably necessary to a finite being. Without such guidance, a finite being does not, and cannot, go aright. He, who is *infinite*, can guide himself, because he has within his own reach all those elements of judgment and resources of power, which are necessary to indicate and carry out such guidance. But man, being finite, and not knowing where to go or what to do, needs, and must have, by the very necessities of his position, an inward power to direct. To be *self-regulated* — because when we are in ourselves we are in the *finite* — is to be *imperfectly* regulated. And imperfect regulation, where there is a possibility of any thing better, is not only an *erroneous*, but a wrong or *wicked* regulation. So there seems to be no alternative between sin on the one hand, and a divine regulation on the other.

2. The remark is made by a modern English writer, that “*Humanity without Divinity is like an animal without an instinct.*”<sup>\*</sup> The remark, if what has been said is true, has its foundation in fact. An

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<sup>\*</sup>Letters of James Pierrepont Greaves, Vol. 2, Letter 82.



animal without its instincts could not fulfil the ends of its being, but is ruined and lost : so man, without God in the soul, by a presence and operation adapted to his rational nature, is equally in a state of error and ruin, equally lost. But God has made provision for this necessity in all cases, where sin has not prevented his merciful intentions from being carried out. God is present, or is ready to be present, in both : present in the instincts of animals, and equally present, or ready to be present, in the rational and moral nature of man — guiding the former by a tendency or impulse which is authoritatively impressed upon them, and giving direction to the latter by divine suggestions, which are rendered effective by an enlightened co-operation on the part of him who is guided. God, as the life of their instincts, is the law of animals ; God, as the life, in other words, as the controlling and suggesting principle of his rational and moral nature, is the *law of man* : that is to say, of any and every man who is willing to receive him as a law. The man, who thus receives God, is guided by Him. “As many,” says the apostle Paul, “as are led by the Spirit of God, they are the sons of God.” *Rom. 8 : 14.* It is even said of Jesus Christ, excelling as he did in wisdom, *that he was led by the Spirit.*

3. Man, in being inwardly guided of God — as the entirely selfish man *never* is, and as the truly holy man *always* is — does not lose his personality, or accountability. The fact of inward guidance does not imply the extinction of man’s action, but admits of any and all action which is subordinate to and harmonious with God’s action. Man, therefore, so far as he is guided of God, is, and can be, only a *co-operative being*. And this, in fact, whether we consult the intimations of philosophy, or of the Scriptures, is his true position. The facts and relations of things, by an immutable law, establish him here. This is his true place. It never can be higher than that of simple co-operation ; it never ought to be lower. It is, then, a great truth, that God actually is, and that, from the nature of the case, he must be, in the soul of every holy being. He acts there — he guides there. And he thus acts and guides there because no man can be holy who is not under a divine guidance, and because the soul in which he is present and active is entirely submissive and happy in renouncing itself, and becoming simply co-operative.

4. Co-operation on the part of the creature, necessarily implies

antecedent action on the part of God. And if God's action must be antecedent, then man's action, being subsequent in time, must *wait*. So that the doctrine of the life and activity of God in the soul implies the doctrine not only of co-operation, but as preparatory to that, the doctrine of *humble waiting* on the part of the creature: not mere physical waiting, which could hardly be distinguished from inactivity or idleness, but mental or spiritual waiting: that is to say, a waiting or simply receptive state, so far as this, at least, that it involves and implies the extinction of all *selfish* activity. The mind in this state does not think, and does not reason, nor does it put itself in action in any way, in its *own choice and will*.

5. And the mind being in the state of waiting, as thus defined, is prepared to receive the truth. God, whose being and acts perfectly harmonize with the facts and relations of things, abides in the truth. And it is in his truth that he approaches and takes up his abode mentally. This is the precious and divine instrument of his moral authority. And the truth, which is dear to God, and which is the medium of his communication with rational minds, always takes effect in those minds that are fully prepared to receive it. God is in it; and it rules there by a divine authority, but without compulsion. No other preparation is necessary than that which has been mentioned, namely: the extinction of selfishness, which leaves the soul in the attitude of peaceful, docile, and divine waiting.

6. The soul, in standing open to receive God in his fulness, which is the case when selfishness is destroyed, is open to receive God's *truth* in its fulness, and in its full power. God's voice is the "still small voice;" and it is heard only in the deep silence of the inward spirit. Guard, then, against the impatience of nature. Let no disturbing influence come near. Let the soul, in its simplicity, stand still and wait.

It is then, instead of emitting from itself the lurid flashes of nature, that it receives the pure light from above. The perceptions which the soul then has, are not more truly its own perceptions than they are God's perceptions: such as he gives and such as he approves. The feelings, also, which the soul then has, may properly be described as God's feelings, because they are in accordance with the truth, and the truth is from God. The volitions, purposes, and acts, which the soul then puts forth, are alike divine in their origin, and harmonious



with God's purposes and acts, because they harmonize with the feelings He inspires, and the truth He inculcates.

7. It is thus that God, in the person of the Holy Ghost, and as God made manifest in the human soul, becomes the great inward Guide and Teacher — guiding men, not as He might guide an irrational animal, by instincts or by mere impressions, but by acts of perception and judgment, to which every other part of the mental nature corresponds.

Behold, in this representation, the man guided of God — the *divine* man — Jesus Christ made manifest and living again, as it were, in the intellects and hearts of his followers. It is this subordination of the human to the divine, which constitutes the “*DEUS AGENS INTER*,” man's true *divinity*, coming not from below, but from *above*. The soul, however, in thus coming under a divine guidance, does not cease to exist and act as a soul; it merely ceases to take its action under its own control, and to originate it in its own will. It has power, but its power is subordinate. It has wisdom, but its wisdom consists in being guided by a higher wisdom than its own. It has action, but it is co-operative action; freedom, but not independence. And He, on whom it is dependent, to whom it is subordinate, and by whom it is guided, is *God within*. God is its true Life.

And happy, thrice happy is such a soul. “Peace be within thee.” “Peace be within thy walls, and prosperity within thy palaces.” Such an one comes “without observation,” but the Divinity is within him. It is of such an one that the apostle Paul speaks, when he says, “I live, yet not I, *but Christ liveth in me*.” It is to such the apostle John refers, when he says: “Whosoever is born of God, [not merely pardoned or justified, but fully regenerated into the divine nature,] *doth not commit sin*; for his *seed*, [that is God, who is his new principle of life,] remaineth in him; and *he cannot sin because he is born of God*.”

A. K.

A MAN who is really honest, looks not at what he may, but what he should do. His cheeks are never stained with the blushes of recantation, nor does his tongue falter to make good a lie with the secret glosses of a double and reserved meaning.

For the Guide to Holiness.

## EVERYTHING DESIGNED TO HELP US.

NO. 1.

### FEEBLE HEALTH.

"WE KNOW that all things work together for good to those who love God." This gracious assurance covers a great deal of ground. It includes all that is implied in many of the precious promises. Observe, the apostle says, "*We know*;" evidently he spoke from his own experience, and appealed to that of his readers; it was a thing settled beyond a doubt. "Work together for good:" temporal good? no, that cannot be. Then it must mean spiritual good — the sanctification of the soul. And is it then a fact, that *all things* are tending to this one point? all things which surround us — all things which happen to us? Why, many of these things seem to be *hindrances*, and are continually complained of as such. Most Christians find many things in their circumstances, which they think peculiarly unfavorable to their progress in divine life. One complains of the depressing influence of bad health; says he finds his strength so much exhausted by the unavoidable draughts made upon it daily, that he has no mental vigor left, and no capability of religious feeling or thought. He complains that he cannot keep his mind in contact with divine truth long enough to derive any benefit from it — the mind participating in the languor of the body. This often goes on for years, and the sufferer asks: "How can this be favorable to my growth in grace? I seem to be running down hill all the time. O Paul, were years of ill health and nervous depression among those things which you had in mind, when you made that sweeping assertion?"

To this, the apostle — himself no stranger to bodily suffering — would probably reply, "Child, thy Father has many things to teach thee, which are not to be learned in books. You are now in the school of Christ; and you know that in a school there is salutary restraint, and mental discipline, as well as direct instruction."

"But," says the discouraged invalid, "I don't seem to be gaining ground at all. This protracted discipline depresses my energies,



makes my zeal languid, compared with what it once was ; my love is less ardent ; my faith is not so lively ; I do not have those vivid impressions of Christ, and heaven, and the worth of the soul, that I used to have when I was in health, and every power of the mind and heart was kept bright by constant use."

"But," replies the apostle, "you can still say, 'whom have I in heaven but thee, and there is none I desire on earth beside thee ; and I count all things but lost for the excellency of the knowledge of Christ Jesus my Lord. And though he slay me, yet will I trust in him.'"

"Yes, by the grace of God, I can say this."

"Well then," says Paul, "the difficulty is, you have been struggling to *soar*, when God was teaching you to *sink*. He has been teaching you the great lesson of completely sinking into his will in all things, especially in regard to your religious exercises. He used to let you do and enjoy a great deal ; and now, he is teaching you to live without this excitement, in the simplicity of faith. This sort of discipline is eminently favorable to the destruction of the life of self."

"Then, O Paul, did you mean to say, and did He who inspired you mean to have you say, that long, weary years of ill health and prostrate nerves, work together for good — for present good ?"

"Yes, for *good*, but not for *joy* — for present spiritual improvement, though not for present spiritual enjoyment. This is a very important distinction to be borne in mind, and it generally takes the children of God a long time to get hold of it."

*Invalid.* "I have been accustomed to say and to feel in regard to my feeble health, that it was all right ; and I have tried to think from that passage in your epistle, that it would ultimately work for my good — but I could not see how, especially as I seemed all the while to be standing still. Indeed, I could have borne my illness very cheerfully, if I had not thought it was crippling the energies of the soul, and making me just good for nothing."

*Paul.* "And thus helping you, most effectually, to sink down into your own nothingness. Depend upon it, my child, God is more intent on your sanctification that you are ; and if ill health could not be turned to good account in this matter, not a child of his would ever be an invalid."

*Invalid.* "But how it hinders my usefulness !"

*Paul.* "O, you have nothing to do with that. *God does not need you!* Besides, thus being cut off from active effort, and apparent usefulness, is itself a very important means of grace. It is a great thing to learn to *wait*. Then, too, when you cannot labor for Christ, you can pray; and this is the most effectual service a Christian can render, and the most beneficial in its reaction on his own soul."

*Invalid.* "Alas, I am often too weak, or too nervous to offer a prayer. Can there be anything beneficial to the soul's health in such a state as that?"

*Paul.* "Yes. Then is the time to let patience have her perfect work. This is the situation, too, most favorable to the extinction of the remains of a legal spirit. We are naturally inclined to be something, and do something, as long as we can; but when the powers of the body are so far exhausted that the mind cannot act through them, except in the feeblest manner, then we feel as we probably never did before, that we are nothing, and can do nothing, and must rest with our full weight on Christ. Therefore I take pleasure in infirmities; for when I am weak, then am I strong; indeed, I rather glory in my infirmities: Though our outward man perish, yet the inward man is renewed *day by day*.

"You regret not being able to do more for the cause of Christ. Now Christians are not continued in this world after their conversion in order to do a certain number of things for God, but that they may be sanctified. Some are sanctified chiefly through action, others, chiefly through suffering. Let God carry on his own work in his own way, and let each of the subjects of his grace co-operate with him in a cheerful acquiescence.

"While the work is going on in your heart, I suppose you wish, above all things, that God may be glorified in your life?"

*Invalid.* "I do; and here is another source of trouble to me. There are many ways in which I could honor God in the church to which I belong, in my neighborhood, and in public. People seeing me able to do some things, naturally think I might do many more; for the strong don't know how to make allowances for the weak. So I fear the honor of the Master suffers, where the spirit is willing, but the flesh is weak. I almost envy those who are permitted to do a great deal of good, not so much for what they accomplish directly, as for being able to glorify God."



*Paul.* "Give yourself no more uneasiness on that score. You can glorify God more by patient and cheerful suffering, than you could by action. Some who do not understand the case may complain of you; but those who know how it is, when they see you pursuing the even tenor of your way, doing what you can, and patiently leaving the rest undone — as willing to suffer as to do — will magnify the grace of God in you. They will thank God and take courage; trusting that when their turn shall come to be laid aside, they shall be thus sustained."

*Invalid.* "It seems, then, that feeble health is one of the means of grace; and if God will dispense with my active service, and glorify himself by my cheerful suffering, there seems to be nothing in my lot to regret. As for lively enjoyment, vivid perceptions, sensible fervors, if they are not granted me here, I can well afford to wait for them, till I reach that blessed world, where the inhabitants shall no more say, "I am sick."  
A. B.

### SANCTIFICATION BY FAITH.

WE take pleasure in copying the accompanying article from the "Watchman of the Valley." We rejoice in the happy experience of our brethren — in their sanctification by faith. It speaks of heart work done by the power of grace. There is, however, some head work about the article, which we think has more to do with old creeds and prejudices than with the word of God and the spirit of light. On these peculiarities we shall venture a few remarks.

#### EXTRACT OF A LETTER TO A FRIEND.

The most gratifying, and pre-eminently the most promising indications in the great moral heavens, is the silent, yet certain development of a great truth, to stand side by side with justification by faith, and the new birth — sanctification by faith. In our closing meeting at Buffalo, one arose and said: "You will set it down to my ignorance — for as the man who has never before ascended the Alps, stops to wonder and admire at every new turn, whilst the guide passes peak and glacier alike, without emotion, he has seen them so often — so I have been made to wonder and adore at the depth of

the riches of the love of God in Christ Jesus, and to know something of the loveliness and power of the blessed Redeemer, as my sanctification, this winter and spring, as never before. And, brethren, it seems to me, it needs another Luther and Zuwingle to arise and place side by side with justification by faith and the new birth, another, to make the great trinity of truths in the gospel, viz.: sanctification by faith."

As the meeting broke up, I grasped him by the hand, whispering in his ear, "It needs no Luther or Zuwingle to do it; God himself is doing it, silently, but extensively and powerfully—and this your case, is but one of many, very many, in many, very many places East and West, where I have seen the same deep, hidden workings coming up to the surface, like gushing well springs bursting forth in the hitherto parched desert."

And now, my dear Dr., may I not be permitted to hope, nay, to believe, that ere this, your own heart has become one of those gushing fountains, in which the words of our glorious Savior are "springing up into eternal life." I know your soul has been longing to drink deeply from the rock, to know Christ experimentally as *your sanctification*, as well as wisdom, righteousness, and redemption; and if you have not already, why not now say, "And now unto him *that is able to do exceeding abundantly above all that we could ask*, unto him be glory," &c. "Faithful is he that calleth *me* who also *will do it*." Why not say so and believe it? Is there any thing too hard for him? Is any thing *he has promised* too much to expect at his hands? O wretched unbelief! O Christ-disbelieving, soul-starving, soul-darkening, heart-hardening unbelief! Why does it so envelope and so occupy the heart? Put it away at once and for ever, and trust Jesus the faithful, the true, the almighty, the loving; trust and be not afraid.

In the way of the external progress of this great truth, as it has been under divine agency, making its way and establishing itself in the mind of the church, has been the baptism it has received at the hands of some, who have connected with it wrong and variant theories, as well as wrong names; and thus have environed it with prejudices, which for the time being, shut up many minds against it.<sup>1</sup> I

<sup>1</sup> THE doctrine of sanctification by faith has been freely promulgated in this country, as long as the correspondent of the Watchman has been



refer to the names given it, as entire or perfect sanctification, Christian perfection — a mighty barrier which God alone can remove,<sup>2</sup> as he does in individual cases, one by one.

a Christian. True, there have been a few who have entertained wild speculations on the subject, and there have been but a few. The great mass of Christians who have maintained the doctrine of personal holiness, have been known as consistent and truly pious people. The difference between a small class of fanatics and the multitude whose doctrine has led them to watchfulness, prayer, and deep humility, and to constant reliance on divine aid, has been so often told to the world, that the man must have been culpably ignorant or wilfully blind who did not know that there was nothing in common between them, excepting the use of a few legitimately scriptural terms.

<sup>2</sup> Entire sanctification and Christian perfection are terms in frequent use; and why should they be a "mighty barrier" in the way of a Christian? The prayer of St. Paul for the brethren, was, "The very God of peace sanctify you wholly." What can be the difference between the state in answer to the apostle's prayer and entire sanctification? How frequently is the Christian exhorted and commanded in the New Testament, to "go on unto perfection," to "be perfect." What do the Savior and the apostles mean by such injunctions? Are they a dead letter, or are they to be complied with? If you will charge God with folly, say they are unmeaning; if they are to be heeded, learn their import, and be not ashamed of the term which God himself hath dictated. The term has been amply guarded by the affix of Christian — Christian perfection; not absolute, not angelic, not the perfection of gloried saints; but what our Father requires of his children here — to love our brother and our enemy as we love ourselves, to love God with all our heart, mind and strength, and, in motive, to do every thing to his glory. And this explanation has been so carefully and faithfully made, that the runner might read, and made so extensively, that none need misapprehend the intended application. We wish it distinctly understood, however, that while we defend the use of these terms as being scriptural, we are perfectly willing that others should use a different phraseology, meaning the same thing. It is not our intention to induce others to pronounce our shibboleth; we only caution them against abusing it.

"Christian perfection," "entire sanctification," stumbling-blocks to the Christian! They cannot be to him who takes the Word of God as

And a corresponding internal obstacle to its progress, in those individual cases, like your own, where there is real hungering and thirsting, real longing of soul to know the truth experimentally, is the idea that in answer to prayer or faith, Christ, by his Spirit, is to wipe off the guilty stains, and break off the guilty chains of sin. As if he should pass his hand over the tablet of the memory, the imagination, the heart, the conscience, and blot out and wipe away every thing that now hinders the consciousness of perfect internal purity. An entire misapprehension of the truth. He does not so pass his hand over — does not beget any such consciousness. But on the contrary, takes us not after purifying us, but in our pollution;<sup>3</sup> and loves us freely and justifies us fully for his own sake, and

the man of his counsel. The “mighty barrier” is in the theory of Augustine, which has for many centuries been entertained in the church — that the seventh chapter of Romans is expressive of true Christian experience. It is in the Presbyterian Confession of Faith, which declares that sanctification is “imperfect in this life; there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war; the flesh lusting against the spirit, and the spirit against the flesh.” Here, Christian friend, is your “mighty barrier.” This has been the lesson of childhood and the faith of riper years. How can you entertain this faith, and at the same time expect to be pure in heart?

<sup>3</sup> A strange kind of sanctification this! — kept “in our pollution,” left in our “guilty stains,” and “chains of sin!” We find no *threat* of this kind to the true believer, in the Bible, but, on the contrary, there are commands and promises of God; there are prayers and professions of saints, which indicate a cleansing from pollution, a blotting out of guilty stains, and a breaking of the chains of sin. For example: “Be ye holy;” — “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit;” — “From all your filthiness and from all your idols will I cleanse you;” — “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin;” — “We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image;” — “Now being made free from sin and become the servants of God, ye have your fruit unto holiness, and the end everlasting life.” Such is the state of the sanctified. Is freedom in chains? Are the pure in heart polluted? Are there stains of guilt on our Lord?



pledges himself, or rather has pledged himself in his death upon the cross, as well as in his abundant promises, that he will sanctify us wholly and preserve us blameless unto his coming. The result is not a *conscious purity*, as some affirm, but deeper consciousness of guilt<sup>4</sup> and unworthiness at the same time that Christ is received, triumphed in, as wisdom, righteousness, sanctification, and redemption — all in all, and we complete in him.

There are two prominent, dangerous errors, which many have imbibed, and upon which they have made shipwreck, which time and space will permit me to name for perspicuity, but not to illustrate. 1st, the idea of Christ taking such possession of the heart and mind as to make *their* acts his own. Hence, supposing themselves perfect — impossible to be otherwise.<sup>5</sup> 2d, Christ, by his Spirit instantaneously purifying the heart and mind, and filling it with a consciousness of perfect purity or entire holiness. While in opposition to both, the truth is simply, that Christ is received and rested upon with full confidence as the physician of the soul — to probe its wounds, bring out its hidden corruptions,<sup>6</sup> apply the balm of Gilead, and bring us off conquerors and more than conquerors through his own beloved name, and hence filling the soul with love to Christ, complacency in Christ, (not self,) triumph in *Christ*, (not in personal

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<sup>4</sup> How can this be? If sin is forgiven, is not the guilt taken away? If depravity is removed, shall we see it remaining? The sanctified look upon sin and depravity with purer eyes; they discover more clearly the offence of sin; they are deeply impressed with a sense of their unworthiness, but they are not conscious that any thing remains within them, or upon them, which God has removed far from them. But if the work of sanctification has been accomplished and the Spirit beareth witness with their spirit, then why not be conscious of the truth, and appropriate the apostle's declaration — "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

<sup>5</sup> This is a dangerous error, maintained by a very small class called Perfectionists. It has been confined to the very few; the great body of those who believe in Christian perfection have no belief in the doctrine, or sympathy with those who entertain it.

<sup>6</sup> It seems by some remarks of this writer, as if he took conviction for the greater work of grace.

purity, or self, in any form.)<sup>7</sup> In short, filling the soul with *Christ*, as its theme of praise, spring of gratitude, object of love, ground of hope, and source of confidence. But I must stop short, or I shall not stop at all.

Yours, &c.

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## JUSTIFICATION AND SANCTIFICATION.

1. JUSTIFICATION and sanctification are inseparable blessings; whom God justifies, them he also sanctifies.
2. Justification and sanctification are, however, perfectly distinct.
3. Justification precedes, sanctification follows, as an effect.
4. Justification is an act which passes in the mind of God; sanctification is a work wrought in the heart of man.
5. Justification is a relative change; sanctification is a real change.
6. Justification changes our forensic relation toward God; sanctification changes the dispositions of our hearts toward him.
7. Justification removes the guilt of sin; sanctification destroys its power, and cleanses its pollution.
8. Justification includes in it our adoption into God's family; sanctification makes us partakers of God's nature.
9. Justification releases us from an exposure to the miseries of hell; sanctification prepares us for the felicities of heaven.
10. Justification is instantaneous; sanctification is gradual; for though there must be a moment when sin is totally destroyed, and holiness has the full occupancy of the heart, sanctification does not then cease to be progressive: improbability is a property of the human soul, and holiness, as a principle emanating from an infinitely perfect Being, can have no limits.

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<sup>7</sup> True, the sanctified do not find complacency in self, in any form, but they do rejoice in what God hath done for them and wrought in them. And let them rejoice, rendering glorious praise "unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever. Amen."



11. Justification is a complete act; it remits all past transgressions, so that it cannot be said of one man that he is more justified than another; sanctification has its degrees, and it may be said of one man that he is more sanctified than another.

12. Sanctification is the work of God, meritoriously by the atonement of Christ, efficiently by the operations of the Holy Spirit, but experimentally by faith, and is the privilege of all Christian believers.

SAMUEL DUNN.

For the Guide to Holiness.

### MEMOIR OF MRS. CAROLINE MATILDA ASHLEY.

MRS. CAROLINE MATILDA ASHLEY, daughter of the Rev. Samuel Johnston, was born the 8th day of May, 1821, in Early county, Ga.; and departed this life the sixth day of February, 1848. From her childhood, she was respectful, affectionate, and obedient to her parents, and amiable in her life and manners, above what is usual. She was educated with a scrupulous regard to her spiritual and eternal interests. Her attainments were above the ordinary character, such as to render her an interesting, agreeable, and useful member of society. Her mind was naturally discriminating, and was highly cultivated by reading and other means of improvement. In her disposition, she was so modest, and in her deportment, so retiring, that it was necessary to be well acquainted with her, in order to be able to estimate her worth. Yet her manners were so affable, and her behavior so sweet, that she was calculated to render all about her agreeable and happy. Even before she embraced religion, she was lovely in her person, lovely in her conduct, lovely in her manners, lovely in her life — but O, how much more lovely, when she put on the Lord Jesus, and became adorned with the hidden man of the heart — with a meek, quiet, and heavenly spirit, which, in the sight of God, is of great price. Then she exhibited all that is calculated to ornament and embellish the female character. She professed to obtain salvation by the remission of her sins, when she was about fourteen years of age. In the Fall of 1835, she attended a camp-meeting, in company with her parents, near Fort Gaines, Ga. At this meeting, she resolved to give her heart wholly to God, and seek the salvation of her soul, by faith in the blood of Christ. She had been convinced of sin

some time before. At this meeting her convictions became more pungent, and after a severe and persevering struggle, she was brought into the liberty of the children of God, and enabled in her heart to call Jesus, Lord, by the Holy Ghost. She immediately united herself to the Methodist E. Church, and was a very consistent and exemplary Christian — attended all the prayer and class meetings, as well as public preaching, and was remarkably zealous and delighted to see the work of God revive. At length an awful declension seemed to pervade the church, many became dispirited, and said, “it is in vain to serve the Lord, and what profit is it that we have kept his ordinance?” But in the midst of all this coldness and declension, Caroline held to her integrity, and sustained her relationship to the church. But it was manifest that she had in some degree lost her zeal, and had fallen into a state of supineness.

In November, 1838, she was united in matrimony to Mr. Felix L. Ashley, and emigrated to Alabama. She settled near the city of Montgomery, and united herself to the Methodist E. Church in that place; but it was evident that her religious enjoyments were very superficial. She remained in that state until 1842, when, under the ministry of Dr. Lovick Peirce, she became powerfully alarmed at her situation, and resolved, by the grace of God, to live more holy, and attend more punctually to those religious duties which devolved upon her as a professor of religion; but her spiritual enjoyments were transient. She remained in that state until 1845, when the work of God broke out in the city of Montgomery, under the ministry of Dr. Hamilton; scores were made the happy subjects of converting grace; and amongst them, was our dear Caroline. She had such a bright manifestation of the pardon of sin, and her acceptance with God through Christ, that she never afterwards doubted. Two months after this radical change, she experienced one of the most afflictive and heart rending dispensation of Providence; she was bereaved of two sweet, interesting girls in the space of twenty-four hours. This produced a great shock upon her delicate frame, and was a severe trial of her faith; but in the midst of this affliction she bore up, and found the grace of God sufficient — a balm to heal her wounds and to sustain her.

In the course of the last year, she was bereaved of another interesting child. She looked upon that little angel as a pledge of conjugal happiness, and a remuneration for the loss she had already sustained. Mysterious are the workings of Providence. “All things work together for good, to them that love God.” From that period till she died, her health gradually declined. In July, 1847, she was taken with a chill



and fever, and grew worse and became more debilitated, until she was entirely confined to her room. Her disease assumed such a character, that neither skill nor medicine could reach it. She submitted to the stroke with the consolation, that every one whom the Lord loveth, He chasteneth. She viewed the rod laid upon her, as designed for her good, and therefore ardently prayed that this affliction might be sanctified to the good of her soul. Last Autumn, she began to decline rapidly. She thought, as did her intimate friends, that her stay was short amongst us ; she had entirely given up the world with all its pomp and vanities, and appropriated as much time as her feeble health would permit, to reading the Scriptures, to prayer and meditation. She observed to me one day, " Pa, I have been trying to wean my affections from you, from my dear husband, my sweet little boy, and my brothers, that nothing might intervene, to interrupt my religious enjoyment." She said, " I want you to read some of those precious promises in the holy Scriptures, for the exercise of my patience and faith." I read the 23d Psalm, The Lord is my shepherd, I shall not want, and " though I walk through the valley and shadow of death, I shall fear no evil ; thy rod and thy staff, they comfort me." I read also the 14th chapter of St. John, " Ye believe in God, believe also in me. I go to prepare a place for you." " Oh," said she, " how sweet and pleasant are the declarations of my adorable Saviour ; but for the hope I have in the atonement, I would be ruined and lost ; but how can I doubt, when I have such a matchless advocate with the Father, and such a kind mediator to plead my cause in heaven ? "

Her kind and affectionate mother, died three weeks previous to her death. She bore up under the stroke with Christian firmness, and a perfect resignation to the will of God. She observed to me one day after the death of her dear mother, " I shall die next, and you, Pa, will soon follow." " The world," she said, " has lost all its charms, I have a deep interest in heaven ; my mother is there, and my sweet little children are there, and this has a tendency to draw me heavenward." Suffice it to say, when she was brought to the trying point, she evinced to all around her dying bed, that she was amply prepared for the momentous change. Friday night, before she died, she was taken with a spasm and we all thought her sufferings were consummated. After a short time, she revived and called her companion to the bed side, and threw her arms around his neck, all trembling in death, and said, let us pray. She offered a very ardent, fervent, and devout prayer. Her petition was, that she might have an easy passage over the Jordan of Death. She then called a servant, and gave directions in reference to some

burial arrangements. I was fully convinced, that a few hours more would terminate her earthly existence. On Sunday morning, she was taken with another spasm. I was standing at her head. After she revived a little, she said, "Pa, I want you to send for the preachers." I asked which; she said, "Hamilton, Rumer, and Lapscomb; but Dr. Hamilton, she wished to see in particular. I sent for him instantly. After Br. Hamilton had commended her in prayer to God, she addressed him in the style of a friend, and asked how long he would remain in Montgomery, and then observed, "I shall die, and I want you to preach my funeral sermon." She said a short time before she closed her eyes in death, that all was well; that she was not afraid of death, or the grave. Her prayer was abundantly answered, for she died so easy, that it might emphatically be said, that she fell asleep.

For the Guide to Holiness.

### A WORD TO THE EDITOR—ADDRESS TO MINISTERS.

BR. KING:—Two years have rapidly rolled away since I became a subscriber for your excellent paper: and I can truly say, that I love it more and more. Wishing it continued, and having to write on business, I have determined to send a few thoughts for publication—hoping that, by the blessing of God, they may be the means of rousing or encouraging some soul to seek, by self-denial and active faith, for full redemption in the blood of the Lamb. While reading your address in the June No., I felt encouraged—I felt glad that I had ever written for a work that is spreading scriptural holiness through the world, and that my feeble efforts have been honored with a place in its sacred pages. Yes, I do feel it to be a "*privilege* to write for the Guide." Although I may have exposed myself to criticism, and perhaps ridicule, it matters not with me. When I laid *all* upon the altar I made no reserve; and the reflection that my efforts, though weak and imperfect, *may* do good, brings inexpressible satisfaction to my heart. I have already been richly rewarded for my labor, by the consciousness of having done my duty—that God approves and blesses me, and that he ever blesses the labors of those who do his will.

I still feel desirous to throw my little influence on the side of holiness. And O! that the Holy Spirit may direct me while I address a few



thoughts to ministers, upon the subject of entire consecration to God. It is a momentous subject, and one from which my weakness would shrink, were it not so deeply impressed upon my mind that it is my *duty to write*. This, my Rev. brethren, I trust will be a sufficient apology for my taking the liberty of addressing you. I am deeply sensible of my weakness, and feel more like sitting at your feet than assuming the position which I now occupy ; but I know that you will bear with me. You lie near my heart. I have ever looked up to you for instruction in righteousness with confidence and affection, and you have ever had my sympathy and prayers. I am aware that your life is one of privation and trial ; and you need above all others, to have a clear and abiding witness of the Holy Spirit that you have entire acceptance with God — that you are wholly his — that the blood of Jesus cleanses *you* from all sin, and that there is a sweet union and co-operation between Him and your spirit. A faith that sees God in all things — in all events ; — a “love that casteth out fear” — a peace that “flows as a river.”

These are necessary for your consolation, while sojourning in this wilderness, torn and afflicted by sorrow and discouragement. But how much more necessary are they to qualify you for your ministerial office ! Is there not an awful responsibility resting upon you ? Are you not under the deepest obligations to be holy ? Is there any lawful reason why you should remain unholy another day — another hour ? Have you any good reason why you do not *now* lay all upon the altar and *believe* that your sacrifice is accepted through the merits of Jesus ? — and that “the altar sanctifies the gift ?” Is it not sin to refuse to consecrate yourselves, soul, body, and spirit to God *now* ? — to be ready to do, or to suffer, or to sacrifice whatever He may require, with a cheerful and grateful heart ? Is this any thing more than your reasonable service ?

You believe the blessing attainable ; you preach it and urge it upon others, while you acknowledge that you do not enjoy it. Is not this an inconsistency ? Can you expect to be successful ? It has been said, “Like priests, like people.” Will not this apply to ministers of the present day ? Have you ever thought of the hundreds and thousands of souls that you are keeping back from full salvation by your example ? Would it not be honoring to the Saviour to testify to your congregations that you realize the efficacy of the blood of Jesus in cleansing *you* from all sin ? Would not their hearts be fired and encouraged to seek and lay hold on the blessing ? You are not prepared to lead others in the way of holiness, while *you* remain unholy. It is not probable that

you will encourage others to seek and *expect* it, while you place the standard so far — so high, that *you* cannot reach it. Is not the way so plain, so simple, that the “way-faring man, though a fool, cannot err therein?” Many of your congregation, who are groaning under a burden of inbred sin, would rejoice in full salvation, if they could hear you testify, from *your own experience*, that “the blood of Jesus cleanses from all sin.”

I sought it for years ; — I believe I sought it with my whole heart ; but could never venture to *claim* it until I met with one who enjoyed it. The way was opened up before me as clear as the sun. I “thanked God and took courage.” I conferred no longer with flesh and blood — I laid all upon the altar — believed God, and in that moment the blessing was mine.

Glory be to God and to the Lamb forever. I expect to rejoice through time and in eternity, for the privilege of having the instructions and example of a holy pastor one year. If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, think on these things. No longer let this proverb be applied to you : — “Physician, heal thyself ;” but be prepared to say to others, “Follow me, as I also follow Christ.”

“And the very God of peace sanctify you wholly ; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. Amen.”

A CHRISTIAN PILGRIM.

*Lexington, Ky.*

For the Guide to Holiness.

## CHRISTIAN HOPE.

TRUE Christian hope may be distinguished from that of a spurious character, by its fruits. “Every one that hath this hope in him, purifieth himself even as Christ is pure.” Hope, spoken of in this passage, has faith for its basis. “We through the Spirit wait for the hope of righteousness by faith.” The apostle speaks of the Christian’s hope, as being a “lively hope.” We may understand by this, that it is a living, active, operative hope. That it is an active, living principle, may also be seen in the fact of Paul being “judged



for the hope of the promise made of God unto our fathers; unto which promise," says he, "our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake," he tells king Agrippa, "I am accused of the Jews."

Let the professed Christian compare his hope in Christ with the Scripture standard, and see whether it is genuine, whether it is founded on the rock Christ Jesus, and becomes an anchor to the soul both sure and steadfast, entering into that within the veil. If it is not of this description, it is a false, delusive hope, and like that of the hypocrite, which is doomed to perish.

We have said above, that the hope of which we are speaking has faith for its basis. Now "faith without works is dead." No Christian is saved by a dead faith; or in other words, who does not "purify himself," through the works and exercise of faith. Not that works are a condition of salvation, but only the fruits of the condition, while the condition itself is faith.

Our object on the present occasion, is to notice briefly some of the works or duties, by which we should exhibit our hope in Christ, and through which we are to purify ourselves even as he is pure.

1st. We should make an unreserved consecration of the entire powers of our being to the service of God, including all that pertains to, or relates unto us. It is written, that "no man can serve two masters." "He that is not with me," saith Christ, "is against me; and he that gathereth not with me, scattereth abroad." He that possesses true Christian hope, will see and feel the reasonableness of such an entire consecration, and will not dare to question it. There will be a fixed decision of heart for God.

2d. We should believe that God for Christ's sake accepts the offering thus made, and continue to believe it, for only while believing are we saved. "The just shall live by faith." While faith is in lively exercise, hope sheds her beams of divine comfort and support upon all the ills of this life, and lights up the dark valley of the shadow of death, and bursts in twain the bars which exist between the terrestrial and celestial worlds, and then in full fruition dies. In view of this, the Christian can say with the poet:

"Rejoicing now in earnest hope,  
I stand, and from the mountain top,  
See all the land below!"

3d. We should "make no provision for the flesh to fulfil the lusts thereof," but follow Christ in the cross-bearing way of duty, — maintaining a single eye to the glory of God — a submissive will — a tender conscience — a loving spirit — a godly conversation — a watching unto prayer — and as much as lieth in us doing good unto all men. Thus go on from strength to strength — from victory to victory, until ye become not only conquerors, but *more* than conquerors through Him who hath loved us, and given himself for us. This is the hope of our Christian calling, — "a hope that maketh not ashamed because of the Holy Ghost given unto us," who thus live.

Dear reader, dost thou possess the Christian's hope, of which we have so briefly and imperfectly spoken? If so, thou wilt labor "to purify thyself even as Christ is pure." Which may God grant to each and every one of us, and bring us ultimately to that world of glory, where hope and faith in full fruition die.

B. S.

For the Guide to Holiness.

## EXTRACT OF A LETTER.

GERRY, AUG. 13, 1848.

DEAR BR. KING:—The following is an extract from a letter received from Mrs. Phoebe Palmer. The excellency of her remarks on the ministerial calling, as well as the eagerness that exists in the religious community to read all that this devoted servant of God writes on the subject of holiness, has induced me to send it for publication in the Guide. Though a private letter, I am sure sister Palmer will not object to its doing good to more than one. Holy living is what is needed in the church at the present time, and what is better calculated to promote it, than more prayer and preaching on the subject.

Yours, in Christ,

H. H. M.

"Your calling, my brother, furnishes opportunities for usefulness, which an angel might covet. Were an angel now singled out from amid the adoring multitude before the throne and permitted to enrobe himself in a human form in order to bear a commission from the court of heaven to the perishing inhabitants of earth, would he not be



regarded as signally honored ! The angel sent to Cornelius, was not endued with authority to dispense the gospel ; he was only permitted to direct the attention of Cornelius to one who from the hand of God had received this commission.

And is my dear Br. M. one of these highly favored ones ? Yes, a dispensation of the gospel has been committed to him. Thanks be to God, that you have thus early in your career apprehended the ultimate object of the Christian ministry, which is to present every man perfect in Christ Jesus.

It is my belief, that every ambassador, who has been truly called of God, on his first reception of the call, is made to feel deeply the force of these words, "Be ye clean that bear the vessels of the Lord." If he does not already enjoy the consciousness of internal purity, he is urged to seek for it as a necessary qualification for the sacred office. I well remember one who was thus called, and thus felt that conscious purity was a necessary pre-requisite. His first work after the conviction that he was called to preach the gospel, was to seek the direct witness of purity. He says he never thought of being in readiness to preach the gospel, without the blessing of holiness. With all his heart he sought it, and speedily did he prove Christ as a Savior able to save unto the uttermost. He then entered upon other pursuits as preparatory, yet wholly *subordinate*. For many long years has he been regarded as the Bramwell of the State where he now labors. Not only is he an able minister of the New Testament, but the power of the Spirit accompanies his word, and he is eminently successful in his ministrations. No minister has authority from the word of God for believing that he shall be as the mouth of God to the people, unless according to the word of the Lord to Jeremiah, (15 : 19,) he "take forth the precious from the vile."

You speak of tarrying at Jerusalem, until thus endued with power from on high. Some might imagine that this were losing time, but surely the minister referred to did not lose time, and if the order of God were thus observed, every minister would doubtless find himself to have been an infinite gainer.

I have been placed in circumstances which have made me acquainted with the early exercises of a number who have been called to preach the word. I do not remember one of these, but who was led to feel the importance of purity as a preparation for sanctuary

service, much the same as the example referred to. Had these with all others who have been thus exercised, persevered, as did this brother, what a different view would the experience of the church now present. The general indefiniteness in the experience of the ministry, has been the mould by which the experience of the membership has been formed. The experience of the people has probably in all ages been graduated by the experience of the clergy. "Like priests like people," will perhaps hold good till the end of time.

Yet, though I deeply feel the importance of this topic, I believe my heart is not wanting in sympathy for those dear laborers,

"Who spend their sweat and blood and pains,  
To cultivate Immanuel's lands."

Yet O, how much I long that they should feel the importance of personal purity. I well know that decision, earnestness, and importunity, would soon, in the strength of Christ, secure the blessing; for "If any man *will* do his will he *shall know* of the doctrine." Over and over again, in urging the duty of present holiness on members of our communion it has been said in reply, "Why does not our minister enjoy the blessing?" If those occupying more prominent positions in the church would only come out in definite testimony on the experience of entire sanctification, there would soon be a coming up of the people to this point. God has his order, and this says, "Begin at the sanctuary." Two or three weeks since, I attended a Camp-meeting. It commenced June 19th. On the 22d, I visited the ground. I was informed that the preaching had all been to the unconverted, yet they had not witnessed any conversions, and all seemed to be unmoved. An humble individual present, thought that the efforts might not have been directed in obedience to the order of God, viz., that judgment must begin at the house of God; and without breathing her thoughts to mortal ear, she began to plead earnestly that the presiding elder might be wholly sanctified. That evening, the desire of her heart was granted, and in a clear manner, he received the witness of entire sanctification. But a few hours past, and four or five ministers had also received the blessing. After this, the fire spread among the people, and numbers were brought into the enjoyment of holiness. Several also were converted, and others were healed of their backslidings."



For the Guide to Holiness.

## REDEMPTION—IMMORTALITY.

THE Scriptures speak in an awful voice of the high claims that God has on Christians not to trifle with the work of redemption, which has brought the human and divine natures, through the Mediator, so near each other. Therein Christ is revealed all glorious and full, like a mountain of burnished gold, crowned with an overflowing fountain of goodness and mercy, extending into every obedient believer the fulness of his inexpressible love, and the pure gift of eternal life. Eternal life—infinite gift! endless treasure! What is it? No finite mind can comprehend the worth of divine love. Eternity will increase its wonders, spread its beauties, heighten its charms, and open the excellence of things not revealed, while its everlasting cycles shall move on.

M.

## GRACE AND GLORY.

THE more grace here, the more glory hereafter; the higher in grace, the higher in glory. Grace differs nothing from glory but in name: grace is glory in the bud, and glory is grace at the full; glory is nothing but the perfection of grace, happiness is nothing but the perfection of holiness; grace is glory in the flower, and glory is grace in the fruit; grace is glory militant, and glory is grace triumphant. Grace and glory differ in degree, not in kind.

BROOKS.

## ENTIRE CONSECRATION.

MRS. FRY, the distinguished female philanthropist, solemnly declared to her daughter in her last illness, "I can say one thing: since my heart was touched at the age of seventeen, I believe I never have awakened from sleep, in sickness or in health, by day or by night, without my first waking thought being how best I might serve my Lord."

# GUIDE TO HOLINESS.

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For the Guide to Holiness.

EVERY THING DESIGNED TO HELP US.

NO. 2.

EARTHLY FRIENDSHIPS AND FAMILY TIES.

HAVING, in a former article, endeavored to show that feeble health need not cripple the soul, but is really designed and adapted, in some respects, to strengthen it, let us now look at another of those providential "helps," often considered "hindrances." There are some Christians who, having long been sufferers from ill-health, and having, by the grace of God, learned how to bear it, have found from experience that it is not necessarily a hinderance in the divine life, though perhaps it often interferes with present religious enjoyment. (Yet, in itself considered, it must be allowed that a healthy state of body is most favorable to a healthy state of the mind. We would not say that pain and debility are desirable, but only assert that in the child of God, they are always over-ruled for good.) These invalids have learned an important lesson; and they go on their way singing,

" Though in affliction's furnace,  
And passing through the fire,  
Thy love we praise, that knows our days,  
And ever brings us nigher"—

nigher to Christ, and nigher to heaven. But there is one thing which they find an hinderance to their progress: those tender affections which bind them to their families and friends. They say to themselves, "I



must not love these dear ones too much — but how can I help it? How can I ever be sure I do not?”

In all ages of the church, (except the primitive,) the question has pressed upon the Christian heart, “How shall the love of the creature be prevented from interfering with the love we owe to the Creator?” Impressed with the danger from this source, many have taken refuge in the cloister and the hermitage, and a larger class, who were compelled to retain their position in society, have kept apart from family ties. They seemed to think that all the affection bestowed on their friends, was necessarily so much taken from God. Is it indeed so dangerous to love? Then let us become Stoics, and shutting up our hearts from all the sweet sympathies of life, love — if we may — God alone. Try the experiment — it is a perfectly safe one to try — give your whole heart to God, and then see whether there will be any less of tenderness in it for earthly friends.

A short time since, I stood by the death-bed of a Christian. Her spirit was purified through suffering. It was most interesting to watch the process. Day by day her soul became more filled with love to God. Christ became more and more precious. But there was another thing equally observable; which was, that the more she loved God, the more she loved her friends. She spoke of them with a depth of tenderness she had never exhibited before. Now, was this love a snare to her? Not at all. And why not? Because *it began in God* — it grew out of her love to God — it was a part of it. She had learned the great lesson of loving friends in and for God. When that is known, there is no danger of loving *too well*.

“But,” says the objector, “I can conceive very well of a Christian feeling so on a death-bed, but I don’t see how I can be so in the midst of life and health. If I knew I was to die in a few days, I should turn my thoughts heavenward, and earthly attachments would fade with earthly scenes.” No, my friend, it is not in the prospect of death, or heaven, to wean the heart from idols. It is not this, which makes the difference between the dying saint and the living one. It is the warm, whole-souled love to God, which comes — to crowd human affections out of the heart? no, to render them more tender — more intense.

Love God, and you will love all his children — the children of his creation, and still more, the children of his grace, for his sake. Our affection for earthly friends is safe, when we regard them more as belonging to God, than to us; and, instead of thinking of them as possessing any inherent excellence, regard all their admirable qualities as we do the beauties of the natural world, as, “but reflections caught from



Him." What are our noblest and most gifted friends? In themselves, they are nothing. They are like little bits of tin, which we see by the wayside, of no value at all, yet reflecting very brightly the beams of the sun. We notice the bright reflection, and scarcely think of the tin; so should it be in regard to our friends. Our admiration should not stop with them. If they are bright, it is because God shines upon them. They are no more the authors of their own excellence, than the rose is of its own fragrance. They are just what God has made them.

The habit we have of talking of people's talents and fine points of character, as if these were something inherent, or something they themselves had created, is very unfavorable to correct views in regard to them. If we were more in the habit of referring everything directly to God, as the Bible does, we should be great gainers. Then the contemplation of the noble qualities of a friend would as readily lead our minds to the great Creator, as the contemplation of anything grand in nature does. Why should it not? When shall we be done with praising men, and only magnify the grace of God in them? Whenever we commend any one without distinctly recognizing, at least in our hearts, the fact that the qualities which command our admiration are from above, we rob God of the glory due to him, and we rob our own souls of that which should nourish them. This is one of the ways in which these dear friends, given to help us in the divine life, are made the occasion of hindering us. Our danger is not in loving them too much, but in separating them from God, and thinking of them as *ours*, instead of regarding them as something belonging to the Lord, which he kindly permits us to enjoy for a little while. As we are not our own, it is plain we cannot own anything.

When we pray for our friends, we should ask the Lord to bless them, not because they are *our* friends, but because they are *his* — the objects of his pity or complacency. This makes intercession easy and delightful. When the sisters of Bethany sent word to the Lord Jesus to come to them in their affliction, they did not say, "Our *brother* is sick," but, "Lord, *he whom thou lovest* is sick!" They knew that would be enough. And it is enough. The same appeal may be made in behalf of all the needy and dependent children of Adam. We may not say of one — even of the most excellent — "He is worthy for whom thou shouldest do this;" but we can say, and ought to say, "He whom thou lovest," is in want of this or that favor. Is there not more satisfaction in this plea than there is in presenting our precious ones at the throne of grace, simply or mainly because of their connection with ourselves? O, when shall we learn that we are nothing, and our friends are nothing,



except in our relations to God ! We are so many cyphers, having only a relative value.

We see that these strong attachments need not be hindrances to the soul, but how are they to be helps ? Much every way. In the first place, loving our friends in and for God, is, in fact, an exercise of love to God ; and every friend we have to love, helps us to love God more. Every time we think of their estimable qualities and noble gifts, it is to praise the Lord for them. Every time our hearts thrill with the thought of their affection, the idea of God comes blended with it. It was he who made them what they are, inclined them to love us, and taught us to love them in return.

"Of treasures bright, below, above,  
What richer gift is there than love ?"

Do earthly attachments help the soul homeward ? Those who know what it is to be *one in God* will tell you that they find in that union of spirit, the best explanation of the feelings of God towards them. This I suppose to be one principal reason why the great Creator has made the human heart capable of such strong affection. He puts in requisition every image in nature to express his love for us, and compares it to all forms of earthly affection ; that of the parent, the brother, the friend. Now, he meant we should love, and that ardently, in these relations — else the comparison would be lost upon us. Think of your own strongest and tenderest feelings, and then you may get some idea of the feelings of God toward you. In no other way could you realize them at all.

Watts, in one of his well-known hymns, speaking of earthly friends, exclaims —

"How they divide our wavering minds,  
And leave but half for God !"

It may be thus with unsanctified hearts, but surely it need not be — it will not be so with those who have consecrated themselves and their friends to God ; those who can say, as a very happy Christian once said, "Since I gave up my friends to the Lord, he has given them all back to me !"

S. J.

THE streams that run most rapidly do not run most clearly ; water purifies itself by flowing calmly.

For the Guide to Holiness.

## CHRISTIAN HOLINESS.

THE subject of Christian holiness intimately concerns all human beings, especially those who are professedly the followers of Christ. The terms holiness, perfect love, perfection, sanctification, &c., are scriptural, and are used indiscriminately. Hence it becomes necessary that the doctrine therein taught, should be fully understood by all; and when known, it is highly important that all followers of the meek and lowly Savior, should closely and critically examine their own hearts, to see if they are in possession of that inestimable treasure. And if on the examination they find themselves destitute, and in some measure realizing the importance of the attainment, the inquiry, by what means can this enjoyment be secured, would very naturally be suggested.

Those who have received sanctifying grace, have a firm and unshaken confidence in God; believing that he is able to support in every emergency; and when the dispensations of his providence are apparently incomprehensible, and dark clouds seem to lower around, threatening to blast every hope, the soul is calmly staid on God, with the full expectation that the final termination will be glorious. Also, a complete victory is gained, all foes are completely vanquished, leaving the victor in full possession of the field. But these foes do not retire not to return to the assault; for continually do they howl around, seeking to find an unguarded spot, through which they can enter, and again bring the unwary into captivity — but, by the grace of God, the conquest is secure.

While thus confiding in God, and triumphing over all enemies, there is cheering evidence of acceptance with God. Though the sun shines not with equal brilliancy at all times, yet there is a blessed consciousness that the will is in subjection to the will of God, and with unflinching steadfastness, they hold on to the promises in God's Word.

By merely observing the characteristics of Christian holiness, and a recurrence to our own hearts, we may know whether we do or do not possess the treasure; whether we lack confidence in God by murmuring or repining at his providential dealings: whether our



enemies gain an ascendancy over us, by leading us in a way we ought not to walk, or whether we have that conformity to the will of God that ought to characterize his adopted children, and feel the fullness of his love burning upon the altar of the heart. If, on the examination, we find ourselves already in possession of this priceless gem, then happy are we ; and let us, by faithfully discharging every duty, by steadily holding on to the arm of the Lord by faith, "continue steadfast, immovable, always abounding in the work of the Lord." But, if otherwise, let us no longer distrust God, but make full surrender of our all unto him. If we look up by faith in the merits of Christ, we shall receive the desires of our hearts. God grant that *all* the followers of Christ may obtain this inestimable blessing.

J. P. J.

For the Guide to Holiness.

## TRIALS OF FAITH.

EVERY particle of faith possessed by the children of God is more or less subjected to trial. It seems very strange that this fact is not more readily discovered and remembered by every reader and believer of the sacred Scriptures. In this volume, we have many striking records of the trials and victories of faith. Yet, notwithstanding all these, together with all the personal knowledge and experience we have had in this truth, we are inclined, in the absence of trials, to forget them ; and when they come upon us, then we are inclined to think strangely of them, "as though some strange thing happened unto us."

We are taught in the Word of God that the trial of our faith is much more precious than gold, even if it be tried by fire. We all know how precious and valuable gold is ; no other metal is equal to it in point of value. Yet the trial of faith which the child of God experiences, is much more valuable. Hence we should rejoice to meet it, "knowing that tribulation," or trials of faith, "worketh patience ; and patience, experience ; and experience, hope ; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Abraham has ever been regarded as remarkable for his great faith. Yet few consider the fact, that his trial was as remarkable and as great

as was his faith. A certain sister, while contemplating the character of his faith, was induced to pray most ardently for a baptism of the same spirit. She seemed for some days to have no answer to her petition. At length, however, the question was suggested to her mind, "If you could have Abraham's faith, would you be willing to have his trial along with it?" She shrank with surprise at the thought; but after a few moments' consideration, she said to herself, "I have not a heart and soul to welcome such a trial, but I need, and must have, an increase of faith — of mighty faith, which grasps the promise of God,

'And looks to that alone.'

Here followed trial after trial of the little faith which she did possess, until she groaned in anguish of spirit for deliverance. She seemed to be exercised like Job, when he was at the mercy of the tempter. While meditating upon his complicated and multiplied trials, she perceived there was a hedge about him which Satan did not, could not enter, viz.: the integrity of purpose which he possessed to cleave unto God. She was comforted with the thought, that severe as her trial was, she felt no disposition to yield the integrity of her purpose to trust in God. Thus, independent of all emotions, of all works, and of all circumstances, she hung upon the Word of God. "I viewed myself," said she, "to use an illustration, like a person holding on upon a strong rope, which was made fast and secure above; but it swung clear of every thing, and it was suspended over an awful gulf. That rope was the Word of God; it was made fast to the throne of heaven, not one jot or tittle of which could fail; it swung clear of all works, all emotions, frames, and feelings, on which a shade of dependence could be placed; and it was directly over the pit of ruin. The only alternative was to hold on, or perish. By the help of God, I held on till all my powers were convulsed by the effort, and I feared I should sink under the struggle. But at length, as by magic power from above, I found myself swung clear from the pit of ruin, and my weary soul rested securely upon the Rock of Ages; and a new song was put into my mouth, even 'thanks unto God who giveth us the victory through our Lord Jesus Christ.' And I was enabled to rejoice in the trial of faith to which I had been subjected; it having yielded to my soul the peaceable fruits of righteousness, quietness, and assurance."

Thus, every one should hang upon God's Word, and believe his promise, whatever may be his trials of faith, whatever his emotions, or whatever his circumstances. It is written, "The just shall live by faith." Yes, *live!* whether in trial or in prosperity, they shall *live by faith*.



A Christian lady, who had an unbelieving and very wicked husband, said to the writer, one day, "My husband is getting to be so much worse, that I have lost all the faith I used to have for his conversion." Now this sister had, and still was having, a trial of her faith; and while passing through it, she forgot to hang upon the promise of God. Satan took the advantage, by turning her attention from the confidence she had previously had in the power of Omnipotent grace, to look at the increased wickedness of her companion. No doubt many fall in this way. O, let us beware of the devices of Satan in the hour of trial. Cast not away confidence, then; remember, it hath great recompense of reward. Let us hold on, and hold out to the end of life. "He that endureth unto the end, the same shall be saved." May God help us all to stand fast in the faith of the gospel, and to "endure hardness as good soldiers of Jesus Christ."

B. S.

For the Guide to Holiness.

### PERFECT LOVE.

LOVING GOD "with all the heart, might, mind, and strength," is what the beloved John denominates "perfect love." The state or condition of the heart is primary and essential; its exercises secondary and necessary. We read of the heart of "stone" and the "heart of flesh," and of the "perfect heart;" and Moses exclaims, "O that there were *such a heart* in them," &c. And the principle involved, is universal, that if the tree be a thorn, a radical change must pass over it before its fruit will be figs. From the force of its nature, every pulsation of the sinner's carnal heart is a throb of enmity against God, and it cannot love him if it try. He may turn his thoughts and affections in the direction of God, and try to love, but his heart is in a frigid region, and its glare is like the fervor of an iceberg. He exercises his powers to their full extent, and having done all he can, though conscious that is nothing, perhaps thinks himself justified. But verily he is not justified; for till he love God, he possesses not a Christian grace. He does not love God — not because he does not try, but because there is not an attribute of his nature that is capable of such a motion or feeling.

"God is love," and the only fountain of love. Whatever there is of pure or holy love in the universe, either in heaven or earth, is derived from the great Fountain, God himself. The sinner being depraved — enmity having taken the place of love — cannot love God till this enmity is destroyed, and "the love of God is shed abroad in his heart by the Holy Ghost given unto him." The sinner's condemnation is not predicated on his not exercising a power or capacity that he does not possess, but for not availing himself of the divine assistance — the agency of the Holy Ghost, brought within his reach.

Such are the tender mercies of God over all his works, and his nearness to every child of man especially, that he "is more ready to give the Holy Ghost to them that *ask* him, than earthly parents are to give good gifts to their children." The sinner knows this, yet the "promise of the Father" is spurned or neglected, and on he lives, a slave to sin, and an enemy of God. But his condition and principles of action present only in a higher degree and clearer light, a vein of thought and feeling that runs through most of the religious services of many sincere Christians. I speak not of the cold-hearted professor, but of one that loves God, that loves him much, and desires to love him more. If God were loved with all the heart, every element of the carnal mind, "the body of sin" would be destroyed. The warfare *in the heart* would be at an end, and would not be renewed so long as love remained "perfect." This is the condition of the sanctified. They love God and keep his commandments. In the justified, sin is subdued, but not destroyed. Often it attempts to rebel, but if kept in *utter* subjection, "God working in us," it soon is destroyed, and the soul sanctified.

But here is the trouble with the great majority of sincere professors. Sin is not all the time kept in subjection. Much of the time they are striving with it, and sin often has the victory. A warfare is going on within, and *being thus engaged*, they cannot devote all their powers to God. What makes their condition worse, is, their unsanctified powers are incapable of devotion to God. Every power not in entire subjection, or under the control of perfect love, not only leads the soul from God, but arrays it against him. The unregenerated do not love God — *cannot* — and on that ground would justify themselves. The Christian under consideration loves God,



but his love is not perfect. Conscious of this, and being sincere, he would love God better. He often tries, but as often fails. Frequently discouraged, he quiets conscience and justifies himself by the reflection, that he does the best he can. Still the conviction abides that he may have given him a "perfect heart," and that then he will love God as he should. As it is, he does the best he can. His poor heart, clogged and fettered by sin, yields to God all the love it has, but that is a poor pittance. But God is not satisfied, not "well pleased." He *offers* a perfect heart, and *demand*s perfect love. This demand presses heavily upon the conscience, and efforts are made to obey; but there is no *heart* for it. Would such first present themselves to God in a submissive, receptive attitude, and *vehemently* assert the giving of a new heart, they would soon find God "strengthening them by his Spirit in the inner man, according to the riches of his glory." God has graduated his gifts with reference to holiness only by his transcendent glory. If you tarry long in this position, and do not apprehend God nigh, remain longer still, and look not to any other source; rather remain in darkness, and look in the direction where God is. God is nigh, in the midst of the darkness which surrounds you. Turn not your face a moment. Faith will soon apprehend a fulness in the blood of the atonement. The unveiled glories of a loving Deity will dispel the cloud, and you will find yourself within the holy of holies.

The "body of sin" is now "destroyed," and the whole heart is filled with the love of God. Every power and faculty of the soul and body is under the control of love. The dwelling place of the sanctified is love, and "he that dwelleth in love dwelleth in God, and God in him." The peculiar attribute of the Almighty is love. It constitutes the element in which the Christian lives. "His life is hid with Christ in God." Being made a partaker of the divine nature, he has a capacity to enjoy the divine being. Reason, quickened, apprehends through the medium of the light of the Holy Ghost, all possible excellencies in God, and the affections harmonizing with reason, are all concentrated in him. Every power and faculty of the soul being under the influence of the divinity of love, is drawn to God, nearer and nearer, as this force of love increases. Where love is "made perfect," a closer union subsists between the soul and God, than between the soul and body. "He that is joined

to the Lord is one spirit." So strong is this golden chain, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." As God acts in harmony with himself, so the sanctified heart, united intimately to him, acts in harmony with the divine mind. God sits on the throne of reason, and reigns in the empire of mind. As the ever-moving stream bears along on its surface the unresisting leaf that has fallen from the over-hanging branch, so the sanctified will coincides and moves along with the will of God. God having infused his love — *himself* — throughout the affections, he sways them at pleasure. God being love, perfect love is characterized by a peculiar nearness to him. "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "And this is the [degree of] confidence that we have in him, that if we ask any thing according to his will, he heareth us ;" and if we know that he hear us whatsoever we ask, we know that we have the petitions that we deserve of him.

H. H. MOORE.

## THE CHRISTIAN.

If you are a Christian, the throne of grace is yours. Your Father is seated on it. Your Savior has sprinkled it with his own blood. The Holy Spirit draws you secretly to kneel before it ; and its promise is, "Open your mouth wide and I will fill it." What an honor to approach the King of kings ! Were we to have an audience with an earthly monarch, we should deem it an era in our history, and boast of it through life. But you, and I, and others, may have an audience with the King of the universe. Nay, we have liberty to approach him at any time and under any circumstances. Have we wants ? He can supply them. Are we in trouble ? He can extricate us. Do afflictions press our soul ? He can mitigate and remove them. Does sin pollute our joys ? With him is the power of cleansing. Does Satan vex our souls ? He invites us to his arms as our refuge. All relief and every blessing is from God.



For the Guide to Holiness.

## THE CHRISTIAN'S PRIVILEGE.

BR. KING: — By the request of a dear sister, I forward you the following lines for insertion in the "Guide." The note below will explain the occasion of writing.

"The Christian's privilege! If I were a poet I would *write* something on those words."—Mrs. C—. \*

"The Christian's privilege!" Precious words;  
Of heavenly meaning, O how full!  
What bliss divine the thought affords,  
What peace — what comfort to the soul.

"The Christian's privilege!" Not to weave  
From earth's gay flowers a fading wreath;  
No: to the *world* such joys we leave,  
Joys as ephemeral as their breath.

"The Christian's privilege!" Not to shine  
With earth's gay pageants for an hour;  
Not to explore earth's richest mine,  
Nor proudly sway earth's noblest power

"The Christian's privilege!" 'T is to *know*  
The extatic joys of *pardoned* sin —  
To feel the purple current flow,  
That makes the sinner *wholly* clean.

"The Christian's privilege!" 'T is to be  
Dead to the world's tumultuous strife —  
*Buried with Christ continually,*  
*Risen* with him to endless life.

"The Christian's privilege!" 'T is to live  
The hidden life, concealed in God;  
His heavenly *fulness* to receive —  
The richest purchase of his blood.

\* Sister Clark: These lines are impromptu; not written for criticism, but the simple effusion of a feeling heart, prompted by the expression of your countenance, when you said, "If I were a poet, I would write something on those words." T.

"The Christian's privilege!" Be it mine  
 To prove its length, its breadth, its height;  
 To bask in rays of love divine,  
 Till lost in *heaven's unfading light*.

"The Christian's privilege!" *There* 't will be,  
 To gaze on *him* whose sprinkled blood  
 From *all our sins* hath made us free,  
 And brought us safe to heaven — to God.

NEW YORK, Aug. 30, 1848.

THEODORE.

For the Guide to Holiness.

## PERSONAL EXPERIENCE.

BR. KING: — While reading in the last number of the "Guide," the following passage made a forcible impression upon my mind: "The enemy has met me with the suggestion that I had better not write — it would do no good." The reason is this: I have long had it in my mind to write a portion of my experience, but hitherto have not, from the impression that "it would do no good." The following lines you are at liberty to publish or not, as you think best.

I embraced religion at the age of sixteen years. Of my life previous to that event, I must only say, it was one of continual transgression. I was indeed the "chief of sinners," and often did I experience the truth of Holy Writ, "The way of the transgressor is hard." Often did I promise to give myself to the Lord, and many an almost sleepless night I passed, but no sooner did the opportunity present itself, than I plunged deeper, if possible, into the pool of iniquity, than before. Thus life passed on, till, in the August of 1845, I attended a camp-meeting at —, and there, for the first time in my life, I resolved to seek earnestly for religion, and never give up the struggle until I obtained it. My resolution was firm, but little did I anticipate the mighty conflict which was to take place ere the victory was gained. During several days, I was in a state of the most intense mental excitement; but at last, when every energy of both body and mind was exhausted, I gave up *all*, and felt



that I was a "new creature in Christ Jesus." Yes, glory to his name! I could then testify to the world that whereas "I was blind, now I see." This was *good*, but something *better* was in store. I was then an unbeliever in the doctrine of Christian perfection, and considered its professors as proud assumers of something they did not and never could possess in this world. But a few weeks, however, passed, before I was brought, by a succession of circumstances I could but deem providential, to change my views upon the subject. I saw that it was attainable, and at once resolved to possess it. When I gave my heart to God, I supposed the work well-nigh done; but when I found that I was not "cleansed from all unrighteousness," and that the blessing of holiness was attainable, I considered my covenant vows remained unfulfilled, so long as I had an unsanctified heart. My cry then was, "Give me a clean heart, O God, and renew a right spirit within me." While I was "yet speaking," he answered me — a flood of light and glory burst in upon my soul; my tongue was loosed, and I could exclaim, "Praise God, O my soul, and all that is within me, praise his *holy name*." Yes, and even now, as my thoughts recur to that event, I give glory to God for having wrought so great salvation.

From that time to the present, with but a single exception of a short season of darkness, resulting from unfaithfulness, the Sun of Righteousness has steadily beamed upon my path, and I could adopt the language of the sweet singer of Israel, "Though I pass through the valley of the shadow of death, I will fear no evil, for thy rod and thy staff they comfort me." True, I have had temptations, but when the enemy thrust sore at me, this promise, "My grace shall be sufficient for you," has been my "strong tower" and "city of refuge," and though the storms beat, and the floods came, yet by the hand of faith I could take hold on the "Rock which is higher than I," and safely sheltered beneath the "Ark of the Covenant," in his strength bid defiance to all the powers of hell, and come off more than conqueror, exclaiming, "I *know* that my Redeemer liveth."

Affliction's waters, too, have rolled deep and strong, and ever and anon, as their fearful surges break against my little bark, and for a moment threaten to sunder the "three-fold cord" of confidence in God, that "still, small voice" whispers in my ear, "Peace, be still;"

the agitated spirit resting upon the promise, "These light afflictions which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory" — grasping that "anchor" which is "sure and steadfast," and with the assurance that "all things work together for good to them that love God," enjoys that peace which "floweth as a river," and experiences that "joy which is unutterable and full of glory."

Glory be to God! it is indeed a "more excellent way," the "*highway* cast up for the ransomed of the Lord to walk in." Holiness is a subject which I like — a theme on which my heart delights to dwell. I love to urge it in private, I love to proclaim it from the sacred desk. When I see the poor Christian buffeted by enemies within and without, I love to point him to the land flowing with "milk and honey;" I love to proclaim to him liberty from inbred corruption. Holiness of heart! "How sweet the sound! 't is music in our ears." O! that ministers would raise its highest notes, that Christians would bear its richest fruits — then should we see the kingdom of God spreading, the banner of the cross unfurled and planted where now the proud crescent waves, and heathen orgies are repeated. How bright, how lovely the prospect which opens before the Christian! it is emphatically a "rest."

"A rest where all the soul's desire  
Is fixed on things above;  
Where grief and fear and sin expire,  
Cast out by perfect love."

That we may all enjoy this rest, is the prayer of a

PILGRIM STRANGER.

Our conscience is as a fire within us, our sins as the fuel; there fore, instead of warming, it will scorch us, unless the fuel be removed. or the heat of it be allayed by penitential tears.

The true Christian is neither afraid of dying nor living; he desires to go to heaven to see Christ, yet is willing to stay upon earth to serve Christ.



For the Guide to Holiness.

## REFLECTIONS IN MEETING.

DEAR BROTHER: — It was my privilege, this afternoon, to attend a meeting well and favorably known among us in New York, as the "Tuesday meeting." Testimony after testimony was given in favor of the beauty and power of holiness, and there seemed to me no time that I could properly appropriate to the expression of my individual feelings. Suppose this evening I attempt to sketch some of the thoughts that were given to me as I listened with deep interest to the successive speakers.

The deep necessity that our ministers should be a holy priesthood, was incidentally mentioned. A class and prayer leader presently expressed his conviction that the offices devolving upon him imperatively demanded holiness, as a pre-requisite for their faithful and successful discharge; and brother after brother seemed to feel, that as necessity was laid upon them to mingle with the world, it required this true spirit of Christianity to preserve them from imbibing the spirit of the world. I could but bow in entire acquiescence with the views, as these successive *necessities* were dwelt on, and something whispered, "Can you not tell how fully this state of 'living in the Lord' meets the requirements of the *female* heart, and the exactions of domestic and household duty?" I thought, "Why, if I speak, I shall merely have to reiterate that which of late I have so often told them, that a 'peace which passeth all understanding' is the happy experience of those who rest in God." But then it was suggested, "May there not be present some of your own sex, who are in the very place whence you have been happily extricated by the blessed doctrine of seeing 'God in all things?'" And my heart yearned over those, who, in the petty annoyances to which most females are subjected, lose their sense of religious enjoyment, and by a clouded brow and depressed spirits, exhibit a sad illustration of the powerlessness of their religion. God in all things—yes, my dear sister who may read this page, *God in all things* is the elixir of woman's lot; sweetening every sorrow, supporting under every trial, strengthening under every annoyance, and shedding its fragrance over our daily pathway. As mistress of a household, as mother of a large family, as constantly performing the patient watching required of woman, with the relinquishment so frequently demanded of things most congenial to her taste and disposition, what but the proper appreciation of the command, "*Whatsoever* ye do, do all for the glory of God," can yield uninter-

rupted happiness? What but this command, (which is in reality a most gracious privilege,) can redeem from the feeling of littleness, the thousand petty demands which are constantly made upon us? Should we so often hear complaints of want of time to attend to religion, if we fully understood that *all duty was religious*—that any and every duty imposed upon us by the providence of God, was the one in which we could find him, and enjoy the sweetness of his approbation? The domestic avocations, to some minds so peculiarly repugnant, can not only be sustained, but are actually ennobled by the consideration that this is work placed before us by our heavenly Employer; and that which he has provided for us, shall we not do? Ah! well did quaint George Herbert sing:

“All may of God partake,  
Nothing can be so mean,  
Which with this tincture, FOR THY SAKE,  
Will not grow bright and clean.  
A servant with this clause,  
Makes drudgery divine;  
Who sweeps a room, as for Thy laws,  
Makes that and the action fine.”

As the Guide is more particularly devoted to *experience*, perhaps I ought to extract from another publication the exercises of my own heart, while passing on to the attainment of the mind that was in Christ—in him whose motto was, “I came not to do mine own will, but the will of him who sent me.”

“When altered circumstances, and the sickness and death of some near to me, rendered withdrawal from public, and the performance of home duties imperative, I could not understand the dispensation. I had taken so much pleasure in doing good, and had been so foremost in societies and schools, that now, to *do nothing*, was painful in the extreme. I thought myself calculated for a wider sphere of usefulness, and felt that I could easily have borne the loss of affluence and position in society, if God had only allowed me to work for him. I felt a sort of contempt for the household avocation now necessary, considered some employment quite derogatory to my intellect, and shrunk from taking any pleasure in the discharge of these duties, *because they were not religious*. How kindly did God bear with me, removing by degrees the veils which hid my *motives* from my sight, and revealing, as I could bear, the truth, that self, *self*, was still an undethroned idol. He brought me to see that the sum and substance of religion consisted in being able to say, ‘Thy will be done!’ and thenceforward, to the attainment of



this great object, were devoted all my energies. God smiled on the endeavor — my belief in a special Providence was vivified — I saw God in every event, his will was revealed in each successive dispensation. Nothing seemed trivial — nothing was unimportant. At times, I shrunk from thus combining Deity with things of earth, but the command, ‘Whether ye eat or drink, or *whatsoever* ye do, do all for the glory of God,’ sustained me, and I pressed on. To others, my mind may have seemed subdued and broken down to its narrowed sphere; but I was self-conscious of an energy, nay, a divine energy, which bore me unceasingly along. I found it required a greater fixed determination to act or suffer as the will of God imposed, than it had done, in former time, to attract the notice of my friends; and I fully understood and believed the following remarks of Prof. Upham: ‘that the beggar who strolls from door to door, and who solicits and receives his scanty pittance from those he meets, may really exhibit an energy of purpose, unknown and unhonored though he may be, which, in other situations, would have led to admiration and fame. The poor man, who, from the situation in which God has placed him, is obliged to spend his time in the discharge of some menial office, as he repeats from dawning day to setting sun the ceaseless round of his labors, may exhibit an energy of purpose, as real and as great as that which has characterized the most devoted missionary in foreign lands. And though no human eye may regard him, no human tongue may applaud him, he may be as acceptable in the sight of God.’ Viewed in this light, irksome duties became pleasant — God enabled me to bear his imposed burdens humbly, willingly, rejoicingly, and I constantly proved that ‘a sanctified cross is a store-house of spiritual blessings.’”

I have written to you, dear brother, a much longer, and a very different letter from that which I had intended at its commencement. Such as it is, however, I shall send it. Permit me, in conclusion, to say to my female readers, (and I know it is speaking very lowly,) if your children are troublesome, if your servants are perverse, if you are to any degree cut off from outward advantages, remember these are the trials imposed upon you for your growth in grace. God has determined the bounds of your habitation, and asks you now to learn the lesson of habitual self-denial,

“And there is no road  
Which leads us daily nearer God.”

Do not hesitate to say, “This is to teach me patience; this is to turn me away from sublunary good; this is to lead me to depend entirely upon

God." Do not fear that this constant recurrence to the will of God will degenerate into irreverent familiarity, but view it as your happy privilege thus to see *God in all things*, and "whatsoever you do, to *do it to the Lord*."

E. M. B.

*Tuesday Evening, Sept. 19, 1848.*

For the Guide to Holiness.

### HOLINESS PROMOTES CHRISTIAN DILIGENCE.

THE principles that enter into the formation of the Christian character, in its incipient state, are the same that exist through all its progressive state, and which maintain and support it in its state of maturity. The difference of character presented by the Christian in different stages of his experience, is the result of his growing in grace, perfecting holiness in the fear of the Lord, and thus more fully developing the principles on which he started in the divine life. A degree of grace awakens, a higher degree of grace justifies, and a still higher degree sanctifies. But it is all grace — augmenting till the whole man, inward and outward, is brought under its sway. The Scriptures illustrate this point by reference "to babes in Christ," to "little children," to "young men," and to "fathers." Many things which the little child is unable to do, or does only very imperfectly, the fathers actually accomplish in a high degree of perfection.

Repentance is the gift of God, and should be regarded not as a bitter cup, but as a great blessing. There can be bitterness only in sin. And while the blessing of repentance is offered to the sinner, it is an essential element of true holiness. It is laid down by the apostle as being one of the "first principles" of the doctrine of Christ. When this blessing is received by the sinner, and it has a deep and fixed lodgment in his heart, the first step is taken in the way of holiness. But being alive to his unsaved and wretched condition, he is too much taken up with his own personal salvation to think of glorifying God; and his penitential cry is, "God be merciful to *me* a sinner." He strives to enter in at the straight gate, and day and night hungers and thirsts after righteousness. Thus this salutary principle of life infused into the soul, produces diligence and appropriate action. But there is no devotion to God, for all the powers of the soul are fast bound in chains of spiritual death. The cry is, "O, wretched man that I am, who shall deliver me."



When delivered and regenerated, all its renewed energies are devoted to God. Righteousness, peace and joy in the Holy Ghost, now have possession of the heart. They govern his conduct and lead him to the most careful observance of all the duties of the Christian. He now stands on other ground than when a sorrowing penitent. The principles of holiness are greatly multiplied, and each one has a stronger hold upon the whole man. He is consequently under a stronger divine influence, and to the extent of this influence, is devoted to God. As the will of God is made known in the Scriptures, that divine volume is carefully studied day by day, and the whole life is devoted to keeping its precepts. The great secret of the Christian's success in the divine life is found in his making it a matter of principle — of inflexible duty — to keep all the commandments of God. This truth should be indelibly engraven upon the heart, and sedulously practiced in all the affairs of life. Most persons professedly Christian, have general and indefinite notions of duty, such as a half-informed and stupid conscience may dictate, and consequently, their lives little accord with the commandments of God. In the Bible, there are not only general principles of duty laid down, but specific requirements are made, and to perform them we must be vigilant and active. "If ye love me," says the Savior, "keep my commandments. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and manifest myself to him." This is the life, the practice, and the enjoyment of religion.

The beloved John writes to his children, "And hereby we do know him, if we keep his commandments. He that saith, [by word or profession,] I know him, [or enjoy religion,] and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his words, in him, verily, is the love of God perfected." Evangelic obedience, not angelic or Adamic, is what is contended for. The love of God is exceeding broad, and the particular duties it enjoins are not one, but legion. To perform them, we must have more than mortal strength, we must be endued with power from on high. After God has regenerated our hearts, we must remain steadfast, immoveable, always abounding in the work of the Lord, or we shall not observe all the commandments of God, our religious life will decline, and the world will take the place of God in the heart.

This is the obedience the justified should yield to God; and though acceptable through the blood of the atonement, it is perfect neither in its nature nor degree. It is not perfect in nature, because the body of sin, or the carnal mind, or, as some express it, the "life of nature," is



not entirely destroyed, and is infused into it to some extent, and renders it imperfect. Love is the fulfilling of the law, and because the heart is not made perfect in love, its obedience cannot be perfect. A stream perfectly pure, cannot flow from an infected fountain. Love may be fast working the destruction of the body of sin, but all the exercises cannot be perfect in nature so long as they are infected in the least with carnality. Pure love is of God, wherever found, and of itself considered, must be perfect in every respect; but when it is contending for the dominion of the heart, with depraved nature, perfect love and obedience cannot be rendered by the heart to God. It is not perfect in degree, because the heart is not entirely sanctified. All the heart, mind, might and strength, is not brought under the power of love. When this is done, the heart glows with a love that is deep, pure and constant. Love is the sole law of the creature's being. The soul is healed of all its maladies. God has strengthened it according to the riches of his own glory. "Being now made free from sin, and become servants to God, ye have your fruit unto holiness," says the apostle.

Will it not now be expected that this new creature's external conduct will correspond with his new character? And will not his diligence in the service of God, with his acquisitions of spiritual strength, be greatly increased! The relation of the sanctified to God, and to the world, is very peculiar, and its striking characteristic is its simplicity. The soul has found God, and is satisfied with his fulness. As its capacity enlarges, it draws nearer and nearer to God, and is ever filled with his fulness. It finds in him a strong tower, and a quiet home. The soul is no longer contending its way to him, opposed by the power of sin at every step. The struggle is over now—the victory is won, and the soul is at rest in God. Of this rest the justified know only in part. God's presence is the soul's sanctuary, and the "holy of holies" its dwelling place. Strong faith unites the soul to Deity, and, passively, it moves as influenced by the Infinite.

It is in this sense the expressions "passively active," in the writings of Madame Guyon, and "interior stillness," in Upham's *Interior Life*, as well as others of similar import, have a correct and an important meaning. God is the Christian's dwelling place, and away from him, the Christian can do nothing successfully in his cause. If we would be co-workers together with God, we must be united to him. If we would devote all we are to his service, every power and faculty of the soul must be strengthened, and directed, by being "joined to the Lord." Almighty power then gives energy to efforts that would otherwise be powerless. The soul itself being at rest in God, can consist-



ently give attention to the wants of others; and being qualified by its union with God, is prepared to do them good.

The principles which we have laid down lead us to conclude that the activity and diligence in the divine life of the sanctified, will be greatly increased, and the example of the most holy demonstrates the accuracy of the conclusion. Who among the primitive Christians, were more active than the apostles, and who were more holy? Who among the moderns were more bold and unremitting in their labors than Wesley, and Fletcher? Who have enjoyed a stronger union with God? After a review of all his travels and labors, the language of Ashbury was, "but O, perpetual motion!" Richard Watson lays down the proposition that ceaseless activity must be an attribute of God; when sanctified, — made partakers of the divine nature, shall we be inactive, and pass a solitary life? Obedience to all the commandments of God, without which holiness cannot be maintained, requires not only much prayer and communion with the Holy One, but much laborious action, and unremitting diligence. It is proper that the unsaved, but repenting sinner, should think of but little else than his own salvation; but we expect that the regenerated will be diligent in business, fervent in spirit, serving the Lord, because they have received a far greater measure of the Holy Spirit; and that the sanctified, who are filled with all the fulness of God, will be still more engaged in the same work. It is good to be alone with God; and seasons of atonement are necessary to the maintenance of the divine life. God must be enjoyed, but God is in his work, carrying it forward, and it is his will that we should enjoy him more fully there. If we are the sons of God, we are led by his Spirit, not kept at rest; and often while in the way of active duty, we find ourselves enjoying the sweetest communion with our Father.

H. H. M.

### A GEM.

The flower beheld the star above,  
And longed to reach its airy love,  
But longed in vain. A dew drop fell  
Into the rich and fragrant bell;  
And then the star was imaged there,  
As though it dropped from upper air,  
And glancing down from heaven had come  
To seek on earth a kindred home.

EXTRACT OF A LETTER FROM PRESIDENT PECK TO THE EDITOR OF  
THE CHRISTIAN MESSENGER.

I HAVE long felt a strong anxiety to address a few earnest words to your readers, on the subject of personal holiness. This has become the all-absorbing theme of my heart. I see its beauties and its obligation in a stronger light, as my humble experience advances. I know the torture of a divided life; I sympathize deeply with those dear brethren who are vacillating between hope and fear, whose religion is a religion of war with unsanctified self—of victories over the flesh, which have need to be repeated as often as its excitements rouse it to resistance against God, and holiness, and heaven. And I thank the Lord I am able to say I know the efficacy of “the blood of Jesus to cleanse from all sin”—to *remove*, as well as triumph over “the carnal mind, which is at enmity with God.” I have found out, by blessed experience, the difference between “*love*” and “*perfect love*,” “*sanctification*” and “*entire sanctification*.” O that I could say a word that would, by the aid of the Holy Spirit, be the means of convicting some, at least, of my brethren and sisters of the safety of hungering and thirsting after righteousness—of the necessity of “a clean heart.” The imperative duty of rising to the enjoyment of “the mind that was in Christ.” This duty *must be felt*. Conviction for holiness used to be common in the church. Why should it not be so again? Our own hearts convict us. Our knowledge of the past convicts us. The Word of God convicts us. The Holy Spirit convicts us. The state of the church, the suffering, perishing condition of the world, convicts us. And yet, how many complain that they feel no special conviction upon the subject of holiness. What can be more alarming than the fact that men are not alarmed when the most beseeching cries of humanity, and the most terrible exposures of the soul, fail to arouse them? O Lord, speak to these spirits again. Alarm, excite, melt the church, until she shall cry out from the very depths of her soul, for *purity*, for holiness, for God.

How should I rejoice to be the means of leading a single one of God’s dear children, who is panting for full redemption, into the purple current of the Redeemer’s blood. This, and this alone, can



cleanse from all sin. It is near, exceedingly near, to all such as groan to be set free. Faith will throw the spirit into it, and there it is cleansed in an instant. And who shall refuse to believe for a fullness, since it is only thus that we can fully know Christ? Who will refuse to believe, since Jesus permits us to believe — asks us to believe — commands us to believe, and is never so well pleased with us as when we believe? God help us! We surely can — we must believe, that *now* the blood is *sufficient* to cleanse us — *even us*, just as we are — that it *will* cleanse us now, just as we are — that it *does* cleanse us now, just as we are, from all indwelling sin. This done, and the work is certainly wrought. God will honor his own. Christ will respond to faith in his atoning blood. The Holy Ghost will answer the demand he himself has inspired.

But I cannot enlarge. These few hints may be blessed of God to some soul who shall duly appreciate them and proceed at once to act upon them.

Who shall it be? Let eternity tell.

THE value of Christianity has never been fairly estimated by mere philosophers. There is a grandeur in its principles fully perceptible to the humblest being who feels their influence, but latent to him who knows them only speculatively. The religion of Christ develops the only true “association” that can exist among mankind. Reviving in each individual principles tending to harmonious action, it gives all the elements necessary to form a perfect community. Its action is wholly integral. Perceiving the errors and follies incident to the present order of society, philosophers have devised various modes as substitutes for it, but in these modes one great principle has invariably been overlooked. The attempt has always been to modify the passions and actions of men by different methods of combining them together — making the good qualities of one to neutralize the bad of another, thus forming a compacted whole. How far superior is the gospel plan. It takes each individual, purifies him of his faults, bestows upon him gentleness, charity and true motives to act justly; and by the association of such as these, creates an order of society perfectly adapted to the wants of man.

S.

# GUIDE TO HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 13.

THE LOVE OF GOD EXCLUDES ALL IDOLATROUS LOVE OF HIS  
CREATURES.

It is one of the directions of the apostle John to Christians, whom he addresses as *little children*, that they should keep themselves from IDOLS. — 2 John 5 : 21.

The term IDOL, in its original sense, is the name for those false gods, to which human blindness and unbelief have given an outward form, and have set up and worshipped, instead of the true God. In its secondary or figurative sense, it is the appropriate name of any object or person, which attracts and concentrates upon itself any affection or any degree of affection, which belongs to God.

2. It is worthy of notice, that the ennobling principle of *love* is the basis of idolatry, as well as the basis of true holiness. But holy love, or love, in the true sense of the terms, is always right. Idolatrous love is always *wrong* love — wrong either in its place or its degree.

3. Objects, which may easily become idols, surround us on every side. They are sometimes said to be innumerable. And if that be too strong an expression, it is certain that they are limited in number only by the capacity of inordinate love. This beautiful world,



beautiful even in its ruins, which was originally designed to be the temple of God and of his worship, has become one great Idol Temple. A man's idol may be his property, his reputation, his influence, his friends, his children, those who are bound to him by the ties of natural affection, and even those who are united by religious attachments, and all other persons or things, which are capable of being objects of affection, and which can attract that affection in an inordinate degree.

4. Am I an idol worshipper? This is an inquiry which comes home with tremendous import to all men. It is not too much to say, perhaps, that a divided heart cannot easily answer it. Because a divided heart, by the simple fact of its division, which perplexes the action of the judgment, cannot readily understand its own position. Him, whose heart is fixed to serve God alone, God will teach. To such a one, whose "eye is single," God gives the true light — and he understands the dangers which surround him.

5. In determining whether we are under the influence of idolatrous tendencies and affections, we must always remember, that the true life, the living and life-giving instinct of holiness, can never deviate from its straight path, but in the flashes of its flaming progress points upward to God, and to God only. The holy heart has but one law. And the subjective or inward law of its life it expresses and lives *out* in the exterior action. The needle does not more truly turn to the pole, the planets do not more steadily and truly turn to the solar centre and revolve around it, than the holy heart turns to God and revolves around him. If it is conscious, at any time, of any *centrifugal* influence, that is to say, of any influence which is calculated to make it fly off from the great Centre, then there is something which is taking a position and influence as an *idol*. When the heart is exempt from idols, there is no such disturbing and retarding consciousness as this. On the contrary, every thing is free, easy, unembarrassed in its movement. In its exemption from every thing but holy love, which is its life, it is not possible for the soul to discern any tendency, which is at variance with, or which perplexes the tendency, which is innate and essential in all *holy* beings, towards the great central Life, namely, God himself.

6. On the other hand, any attachment which is misplaced, or is inordinate, is a weight upon the soul. Under its influence, the mental

consciousness misses that lightness and upwardness of movement which it recognized before, and feels a perplexity and heaviness of action, which is not more obvious than it is embarrassing. In the illimitable space, the planets move on swift and unobstructed in their immense course, because God, who is their mighty Guide and Supporter, prepares the track for them. God is not more the God of nature than he is the God of the living soul. He prepares the track of the soul, not so much by displacing outward obstacles, as by preparing the soul itself; and when, by his divine agency, it is dislodged of its idols, its flight is free and unembarrassed to himself.

By marking closely these contrasted states of the soul, we shall be likely to know whether we are under the influence of idols or not.

Man's spirit hath an upward look,  
And robes itself with heavenly wings;  
E'en when 't is here compelled to brook  
Confinement to terrestrial things.

Its eye is fastened on the skies,  
Its wings for flight are opened wide;  
Why doth it hesitate to rise?  
And still upon the earth abide?

And wouldst thou seek the cause to know,  
And never more its course repress,  
Then from those wings their burden throw,  
*And set them free from worldliness.*

Shake off the worldly cares that stay  
Their energy and upward flight;  
And thou shalt see them make their way  
To joy, and liberty, and light.

A. K.

It is not so considerable in a Christian what his judgment is, as what his temper is.

The greatest, truest nobility, is to be a servant of God. He is nobly descended who is from above.



For the Guide to Holiness.

## EVERY THING A HELP IN THE DIVINE LIFE.

NO. 3.

### CARES AND LABORS.

THE money-making man turns every thing into gold. With the same pains-taking, watching, perseverance, oneness of aim, readiness to sacrifice personal ease and comfort, the same diligence in the use of all appropriate means, with constant draughts on the bank of faith, the Christian may turn every thing into gold. See "the believer's inventory," 1 Cor. 3, 22: "For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." "God will press every thing into the service of his followers." "He will cause every person, as well as every thing, to work for your good, while you love, cleave to, and obey him." Life, with its continual cares and labors, is yours. That is, all that goes to make up life, (and with most of us, toils and cares make the principal part,) is designed and adapted to promote our growth in grace, and is given for this very purpose. These cares are a salutary discipline for the mind and heart. They develop the powers which God has given, and probably aid in fitting us for some higher service in another life.

From the time a soul is converted, the heart of infinite love is intent on its sanctification; and he represents himself, in this rich verse, as bringing heaven and earth, things present and things to come, to bear on that one point. If it were not so, would he not take us at once to heaven, where there is every thing to make and keep us holy? Most Christians seem to think that the whole voyage of life is against wind and tide; but no: "They that be for us are more than they that be against us."

"But," says the desponding Christian, "my circumstances are peculiar." No doubt they are — everybody's circumstances are *peculiar* — every one has difficulties and hinderances, known only to himself, and to that Being of infinite wisdom, who orders all. But would that dear Friend, "who has borne so much for us, that it is quite evident he would willingly take all the rest of our burdens," would he lay any unnecessary load upon us? People talk about *circumstances*, as if they were omnipotent. Is not God stronger than circumstances? He who has

arranged every thing for us, can control every thing. If Christians would cultivate the habit of looking less at their peculiar difficulties, and more at the grace which is offered to enable us to surmount them, they would be great gainers. While Peter kept his eye on his master, he walked upon the water safely, but when he looked down at the waves, he began to sink !

It is common to hear mothers, who have the cares and duties of a family upon them, complain that they have very little time to take care of their hearts. "There is always so much to do in a family — there really seems to be no stopping place — no time to think." Your Father knows it. He knows how pressing are your cares and labors ; he knows all about your fatiguing days and watchful nights. Our sympathizing Savior knows very well what it is to be exhausted with toil every day. He remembers how he felt, when, "being weary, he sat thus on the well." No mother ever spent the night more willingly in watching over her sick children, then did the Savior in praying for his. Yet he must have felt afterwards just as we do — weary and faint. Yes, he can sympathize with you — what is more, he can help you. And if you *really wish it*, he will — he does.

"But," it is objected, "God sanctifies his children through the truth ; now the daily duties of life press upon me, so that I can find but very little time for reading the word and prayer. The truth cannot benefit me much, for I do not bring it to bear on my mind long enough at a time, to produce any effect."

Are you really a Christian — wholly devoted to God ? If not, then, no doubt, these things will hinder you. Poor "Mr. Ready-to-halt" found every thing a hinderance ! Those who are trying over and over the old experiment of serving God and mammon, will find their course attended with the usual perplexities. It is perfectly easy to serve either, but misery to try to serve both. Perhaps some, who hope they are Christians, are attempting to unite the service of God and the world, without being exactly aware of it. They think they love God, and they intend, *in general*, to please him ; but they do not make thorough work of it. In some things they please themselves, their friends, and the world, without reference to the approbation of God. Perhaps they are small things — such as would not be generally noticed, and not likely to bring their Christian standing in question. But this makes no difference ; the real state of the heart is as truly indicated by small things as by great. There is no *abiding peace* for such persons. If you begin to indulge self, there is no knowing where to stop ; your cases of conscience will multiply, your mind will get confused, and your ideas about



right and wrong become less and less clear. There is but one satisfactory course to pursue — the only safe and comfortable one — and that is, to choose whom you will serve; and, having made your choice, serve him with your whole heart, in small things as much as in great.

Now, the more we do for a friend, the more we love that friend. The mother's love for her family is nourished by all she has to do for them, quite as much as it is in those pleasant moments of relaxation, when she gives herself up to the enjoyment of their smiles and caresses. If this be true, the more we do for God, the more we shall love him. We may thus dignify and ennoble the ordinary business of life, and make it, as it doubtless was designed to be, a means of grace. If we make each act of our lives an act of devotion, then the more we have to do the better. Like pleased and happy children, we shall go from one thing to another — doing this, and that, not because it must be done, and we must do it, nor because somebody requires it of us, but because it is the particular way in which, just now, our heavenly Father permits us to express our love to him. Yes, let each act of our lives — the small as well as the great — bear expression of our love to God! He who does so much for us, without any agency of ours, could easily do it all, and would, undoubtedly, if it were not better for us to have something to do.

Observe that mother, busily engaged in her domestic affairs, and her little daughter, as busily watching her. "Mother," she says, "let me help you." Her mother gives her something to do, not because she needs her help, nor because she thinks the child will really be any assistance to her, but only to afford employment to her faculties and affections. On the other hand, the little one gives us a pretty fair picture of the way God's children often serve him. She begins with great alacrity, but is soon tired — makes a plenty of mistakes — wants to do every thing in her own way — thinks her petty services of great consequence — is very busy, yet accomplishes nothing! Still, if she is all the while really trying to help her mother, the reaction on her own feelings is favorable. But what should we think of that child, if at night she should say, "I have had so much to do for my mother to-day, that I have had no time to love her?"

People are apt to feel that if the cares and labors of life do not necessarily hinder the Christian in his course, they are at least unfavorable to religious enjoyment. It would seem so, and yet there are many examples to the contrary. We see more happy Christians among the poor than among the rich. The story of the servant girl is familiar.



She gave a practical commentary on the text, "Pray without ceasing," by turning every piece of work she had to do, into a prayer; "And so," said she, "the more I have to do, the more I can pray!" Should all Christians, in addition to a general determination to do every thing to the glory of God, adopt this practice, they would find much spiritual enjoyment in the midst of the labors of the day. But the soul must be in the right attitude; it is easy to whisper often to the Savior when we are leaning on his bosom.

The occupations of some are of such a nature as to demand their whole attention for many hours each day, and they are troubled because their minds are so exclusively occupied with something which is not religion. It appears to them that God should be in all their thoughts. But what is religion? Love to God. It is expressed partly by acts of direct communion with him, and partly by active service. The active service, whatever be its nature, if it be what he has given us to do, and be performed in *the spirit of devotion*, is just as acceptable to him as the acts of direct communion. Nor need it interfere with real religious enjoyment. Real happiness consists in being in perfect harmony with God on all subjects, at all times. The truly happy Christian has but one question to ask: "Lord, what wilt thou have me to do?" Hours devoted to prayer, and praise, and searching the Scriptures, are sweet when his Father gives them, but if something else be assigned to him, less agreeable in itself, he engages in it with alacrity. Madame Guyon says,

"Well pleased a prisoner to be,  
Because, my God, it pleaseth thee."

What a beautiful reason for being pleased with every situation, and with every occupation, which He assigns us! Let us engage in the duties of our calling, whatever it may be, with this cheerful and contented spirit, happy in the thought that we are about our Father's business; then it will never be a snare to us.

We often ask that God would bless all the dealings of his providence to us. This amounts to a request that he would cause all the business of life to promote our spiritual welfare. Perhaps all Christians offer a prayer like this, from time to time; but, either they do not consider what is implied in the request, or they do not expect it will be granted. If they did, they would not talk so much about their "unfavorable circumstances," but would feel it their privilege to rise above them.

An aged pilgrim said, not long since, "I have always been poor — always had to work hard — and have tried various ways of getting a



living; but I never found my business any hinderence to my spiritual progress. I could always pray, if I was ever so busy — it never made any difference." Such has been the experience of this happy disciple through a long life of toil and hardship. There are many who can bear similar testimony. They are persons of strong faith. They throw themselves upon some such assurance as this: "Thou wilt keep him in perfect peace whose mind is stayed on thee." They plead the promise, and then go forward *confidently expecting* it will be fulfilled in their case, and of course, it is. Then they thank God, and take courage, and expect he will bless them in every way — and he does.

John Newton said, "If God should send two angels into this world, one to rule an empire, and the other to sweep a chimney, they would not have the least choice!" Let us learn to render, like them, an unquestioning obedience — doing whatever He gives us to do,

"With a glad heart and free."

Let one thing be with us as truly an act of devotion as another. "Whether therefore ye eat or drink, *or whatsoever ye do*, do all to the glory of God.

S. J.

For the Guide to Holiness.

## THE RELATION OF QUIETUDE AND ENERGY.

(See the "*Life of Faith*.")

"Quiet from God! It cometh not to still  
 The vast and high aspirings of the soul;  
 The deep emotions which the spirit fill,  
 And speed its purpose onward to the goal!  
 It comes not in a sullen form, to place  
 Life's greatest good in an inglorious rest;  
 Through a dull, beaten track, its way to trace,  
 And to lethargic slumbers lull the breast:  
*Action may be its sphere,*  
 Mountain paths — boundless fields,  
 O'er billows its career;  
*This is the power it yields."*

"Do you not find a state of sanctification, Sarah, rather opposed to a life of active energy in charitable and other duties demanding energy?"

"What can have induced so singular a question, Lydia? a question which resolved to its simple meaning, is, 'Do you not find a state of entire conformity to the will of God inconsistent with the discharge of that will?' "

"It certainly seems discrepant as you state it, Sarah; but there is a difficulty on this subject floating in my mind, and you know you advised me to reduce all such thoughts to tangible and expressed ideas, in order that they might be refuted if fallacious, or explained if really existing."

"I did, Lydia; so tell me the data from which you derive this conclusion."

"First tell me, Sarah, which Christian grace appears to you most in accordance with a truly sanctified nature?"

"In a *fully* sanctified nature, every Christian grace occupies its true relative position. But if you mean to ask me which is the grace that furnishes to an observer the most decisive and satisfactory test of religious character, I would answer, *that of a meek and quiet spirit*. Think of the friends in whom, in relation to this experience you have most confidence, and tell me if you do not see this grace show itself distinctly even in the countenance and outward manner, so as almost to compel belief?"

"I do, and it invariably attracts my attention and my love. But let me ask, why are we to consider this a more decisive test than any other—joy for instance?"

"Because, as true religion is a thing not fragmentary but continuous, not coming and going at separated and distinct intervals, but existing always, moment by moment, so we need a test of character that is also perpetual; one which is a permanent, ever-living and ever-present expression of that which exists within. Now joy arises on the occasion of joy, sorrow on the occasion of sorrow, gratitude on the occasion of gratitude, and these occasions may be more or less frequent. But there is no day, no hour, no moment which is not the occasion for the proper exercise of a meek and quiet spirit."

Lydia looked inquiringly, and Sarah proceeded.

"This arises from the fact which is so obvious as to be self-evident, that God's dispensations, spreading themselves over every successive moment of time, are perpetual, never ceasing. These dispensations, which always involve and express a portion of the divine will, obviously require, considered merely as expressions of God's will, a corresponding state of mind, equally perpetuated from moment to moment, equally increasing. And this state of mind must be that of meek and peaceable



acquiescence. And accordingly, those who possess this trait, and who in possessing it show the heaven-born nature of their religion, may be said in a special manner to obey the Savior's command, 'Let your light shine.'"

"Well then, Sarah, it does appear to me that this meek and quiet spirit is inconsistent with much energy of action."

"I am willing to admit that this quietude, or to speak of its root, this faith, is not favorable to hasty and unpremeditated action — is not favorable to impetuous and violent action — is inconsistent with anxious, troubled, and distrustful action; but I do not see how it can be said, with any good reason, to be unfavorable in any of its bearings, with right action — such action as God approves. On the contrary, analogy, and reason, and examples, prove that energy of action is entirely consistent with quietness of spirit."

"I confess, Sarah, that *quietness* and *quietude* are always associated in my mind with a sort of Turkish fatality, and I shrink from this apathy as contrary to the active zeal which my Bible commands."

"And you do well to shrink from such a state; but why confound the meek and quiet temper of mind which is based upon religious faith, with that inertness or stupidity which is found to exist in connection with physical and even moral causes. It is an abuse of the term so to connect it. Jesus Christ was the great example of a quiet spirit. It is this trait of his character which is particularly indicated in the prophetic passage of Isaiah, where it is said of him, 'He shall not strive, nor cry, neither shall any man hear his voice in the streets.' And still more strikingly, where it is said, 'He was oppressed and he was afflicted, yet he opened not his mouth.' Yet he went about doing good to the souls and bodies of men, and while he teaches us that a meek and quiet spirit is, in the sight of God, of great price, he commands us to 'do good unto all men as we have opportunity,' and to 'continue instant in prayer.' There must, therefore, be a strong relation between quietness of spirit and energy of action, and perhaps it would be well for each of us to determine in what that relation consists."

"I know, Sarah, that you have thought much on these momentous subjects; will you aid me to understand them aright?"

"Your difficulty may arise from a misemployment of terms, leading you to confound together things not necessarily united. While quietness of spirit has been your expression for Oriental apathy, it is more than probable you are confounding energy of action with violence of action, while in truth they are quite distinct. The truly strong or energetic man is a strong man generally as well as specifically; he is a strong man on all



points ; he has an internal foundation of strength which gives strength to every thing. The violent man, on the contrary, is strong in some things, and weak in others ; and the consequence is that strength in a certain direction being unregulated and unrestrained by strength in another direction, naturally becomes violence. Violence may therefore be regarded as strength unregulated, strength in convulsion, strength in a state of disease ; which in reality is weakness, and oftentimes very marked and deplorable weakness."

"I think I have made some such mistake, and begin to see that energy need not be violence, any more than quietude is lethargy. But you said that you could prove by analogy that energy is the product of faith — what did you mean ?"

"I mean that this view is sustained by the analogy of natural faith ; that is to say, by the corresponding law and facts in natural faith. It would be difficult to point to any arduous enterprise among men which has been brought to a favorable issue, without some degree of confidence or faith ; faith in the rectitude of their principles, faith in their personal resources, faith in the practicability of their objects. That faith is an enemy to debility — that faith gives power, the history of mechanical inventions fully proves. Have not the labors of those to whom we are indebted for many of the most astonishing results in the mechanic arts, and in the sciences, been perseveringly prosecuted under circumstances of want, of opposition, or ridicule ? What was the secret of this remarkable perseverance, of this great energy ? Whatever incidental circumstances may have existed, it is certain that one great element of their perseverance was faith. This was the secret of their indomitable strength. And on the other hand, it is equally obvious, whenever we carefully notice the conduct of men around us, that as soon as faith fails, energetic action fails. The want of natural confidence is attended by the loss of natural energy. This is the general, perhaps the invariable result."

"And I am to understand that is the same in religious as in natural things ?"

"Precisely ; religious faith gives birth to religious action ; that is to say, to those kinds or forms of action which depend upon religious principles ; and the energy of the action corresponds to the degree of the faith. Of the long list of those who have lived and died in this faith, there has not been one who has lived a sluggard ; not one who has lived, or wished to live in the indulgencies of the victory without *being willing to endure* the perils of the conflict. But here you must remember that the life of faith calls us to *that action which the will of God*



*imposes*, and not always and not necessarily to that action or suffering which attracts the notice or the admiration of mankind. The man of true energy does the thing, be it more or less, be it this or that, which the will of God requires him to do ; and though no human eye may see him, no human tongue may applaud him, he may be as acceptable in the sight of God. The man in the ordinary situation in life, who as a man and a citizen, as the head of a family and a member of the church, is called on every hour to respond to some new claim of trial or of duty, and who in meeting these claims is summoned continually to the exercise of faith, of reason or of patience, may really possess and exhibit all those requisites of character which in other situations would have made him a Paul or an Apollos, a Howard or a Schwartz. And favored as we are in our denomination with the rich experiences of Lady Maxwell, and Mrs. Fletcher, of Hester Ann Rogers, and Mary Burton Cryer, we need not regard our own sex as exceptions. I rejoice to believe that many a female in the retired vale of domestic life, exemplifies in her daily walk and conversation the same power of divine grace ; and on whom, though now unknown to the world, the righteous Judge will in that day bestow a martyr's crown. Think not

“ — who to that bliss aspire,  
Must win their way through blood and fire ;  
The writhings of a wounded heart  
Are fiercer than a foeman's dart ;  
Oft in life's stillest vale reclining,  
In desolation unrepining,  
Without a hope on earth to find  
A mirror in an answering mind.  
Meek souls there are who little dream  
Their daily strife an angels theme,  
Nor that the rod they bear so calm,  
Shall prove in heaven a martyr's palm.”

“ In this discussion, dear Sarah,” said Lydia, “ I am very willing to be convinced ; but indeed I cannot, if I would, deny but that such quietude as you speak of, may be consistent with such energy as you speak of.”

“ And then I will go still further Lydia, and say that the *highest energy of action cannot exist without quietness of spirit.*”

“ And how will you maintain so bold a proposition ? ”

“ I take the ground that this state of mind implies necessarily the existence of a secret or hidden energy. It is obvious that there can be no true and abiding quietness of spirit without entire *self-control* ; and such self-control which is one of the highest results of moral and religious



discipline, implies the existence of a high degree of mental power. Therefore, quietness of spirit, when it results from Christian principle, is really a great exhibition of inward energy; and the man who is meek and quiet in spirit because he *has power by divine grace to command his spirit*, is really a strong man. And the strength which is exhibited in securing inward subjection will exhibit itself on other occasions, when they arise. He is precisely the man from whom great active or practical results may reasonably be expected."

"Not only does the analogy seem perfect, but the reasoning, I think, is conclusive, Sarah. But will you, to strengthen the view, adduce, if you can, some examples illustrative of the relation existing between quietness of spirit and energy of spirit?"

"A multitude of instances, those of every day occurrence, as well as those which are historical, would confirm the statement. Mark the men in common life — the farmer, the merchant, the day laborer, and those, who, in their toils and their poverty, are tried also in the furnace of affliction, and you will find true strength only where you find a mind that is deliberative and calm. Observe the men who are truly distinguished in courts of justice and in halls of legislation, and they will be found, with scarcely an exception, to be men that are deliberate, thoughtful, and calmly unimpassioned, except on those rare occasions when the manifestation of strong emotions may become a religious duty. History furnishes numerous illustrations. Columbus was a man of a self-controlled and quiet spirit, and evinced that self-possessed and delightful calmness of manner which is one of the surest indications of true greatness. Washington was a man of few words, of deliberate movement, of passions subdued and kept firmly under control; but when he had once ascertained the course which truth and duty required him to pursue in a given case, he went calmly forward in its execution with a fixedness and almost immutability of purpose, which, without being hasty or violent, constituted the highest energy. And you have only to recur to your own historical knowledge of Socrates, Cincinnatus, Aristides, and others, to confirm the statement, that a self-possessed and quiet manner — a manner which may be said to conceal the mighty power which lies beneath it — is entirely consistent with the greatest energy of action. The men of the world understand this principle. In great emergencies, they consider it indispensable to obtain leaders that are self-controlled. It is sometimes the case, in the convulsions to which society is subject, that we hear among them the proposition and demand for violent agitation; but it is worthy of notice, that they always regard it as a necessary preliminary of success, that he who takes the lead in the



agitation, he who agitates others, should himself be *above* agitation. They know well that the highest kind of power, that which alone is adequate to such an emergency, is found in those only who can perfectly control themselves."

"Examples confirm your view, I see, in respect to natural faith and quietness of spirit; but I would like you to refer, if you can, to those whom we are in the habit of considering as guides in a religious sense."

"Well, take our own Wesley; he whom God in his providence raised up and constituted the head of a new and efficient ecclesiastical organization. Called to act in a great variety of emergencies, to preach to the ignorant and the poor, to meet the learned in exciting controversies, to deal with men of all traits of disposition, to lay the foundation of a new and great religious movement, in the midst of dangers, hazards, and perplexities scarcely exceeded by those of the great apostle himself, he was every where characterized by a subdued and thoughtful equanimity, which only added beauty to the vast energy of his purpose and action. Look at Howard, the distinguished philanthropist. A person coming into the presence of that remarkable man, would hardly suppose that beneath that simple and childlike exterior, characterized by hardly less than woman's gentleness, there lodged a sound determination, strong as if God himself were embodied in it, which led him forth from country to country, from prison to prison, amid exposure and fatigue, amid diversities of men and varieties of climate, till he fell a glorious martyr to a purpose which might fail of being accomplished, but in a heart like his, would never be relinquished. The laws of true religious experience are always the same, and always productive of the same results; and time would fail to tell of Penn, and Fenelon, and Leighton, and Edwards, as illustrations of lives of unceasing action, beautified by a divine serenity and tranquility of spirit."

"But is the name of Fenelon to be classed with the others?" inquired Lydia.

"By some it is not; but this, to one who has reflected on them all, only proves the fallacious judgment of the world, nay, even of the religious world, on Christian character and characteristics. I do not think that Wesley exhibited more energy in pursuing the plans which marked him as an active agent in God's providence, than did the archbishop of Cambray in following that course which he knew would result in the withdrawal of the favor of Louis, and the loss of those high honors which were clustering round him. The one *acted*, the other *suffered* in accordance with the will of God. Wesley's quietude or con-



trol of spirit was shown, when, in obedience to the developments of providence, he relinquished his first intent of burying himself in the academic shades of Oxford, that he might make literary fame the object of his pursuit. He knew not, when he commenced his (apparently) lowly career, that that career would render his name a watchword to the nations of Christendom. When Fenelon, exiled, bowed in silence and retired to his diocese, was his quietude exemplified by inactivity, by lethargic repose? His eloquent pen, his labors among his humble flock, speak volumes in refutation of the charge. And while Wesley's dying words were, "The best of all is, God is with us!" Fenelon adopted the language of his Savior, and breathed, "Thy will be done!" The same divine principle actuated both; "What is the will of God concerning ME?" was their constant inquiry; and whenever, or however, or wherever God's providence (which is the exponent of God's will,) announced the answer, the same cheerful, happy acquiescence was evinced by both. Yes! and Molinos in his incarceration, and Fenelon in his exile, and Wesley in his labors, and Fletcher in his writings, exhibit entire co-operation with the divine will, and prove that they were partakers of the divine nature; and I should withdraw the homage which I now so fully yield to all of them, did I not believe that at the call of God they would have been equally willing to have exchanged their respective spheres—did I not regard them as standing in the position of perfect readiness to wait or move at the command of his unerring providence."

After a somewhat lengthened pause, Lydia observed,

"I recollect no man in modern times whose character has so perfectly harmonized in its favor all creeds, nations, and parties, as Fenelon's; and yet, I frankly confess that the association of his name with that of Madame Guyon, has unfavorably impressed me in regard to his religious views."

"Indeed! then in what light do you regard Madame Guyon?"

"Well, I know but little of her from actual study of her character and writings; but her name is generally allied to those of Romanist, visionary, and fanatic."

"Then you will be surprised to hear that I, from patient and untiring investigation into that character and those writings, consider her as Christian, evangelical, and intelligent, and one of the most striking examples on record of the doctrine of present and entire sanctification."

"But, Sarah, surely she was a mystic!"

"Perhaps you would find it a difficult task, Lydia, if I were to ask you to explain that term, which has been so freely applied to her."



Lydia remained silent, and her friend proceeded.

"To me, her experience seems to denote nothing more than that spirituality which must always be regarded as mysticism by the unregenerate or carnal mind. But as I wish you to know for yourself in what the mysticism of Madame Guyon consisted, I will place in your hands her life, as compiled by Prof. Upham. Instead of making a literal rendering of words, and thus retaining phrases and terms now obsolete, he has given an interpreted translation — has written as Madame Guyon would doubtless have written had she lived in the nineteenth century and been favored with Protestant advantages; excepting that in addition to the spirituality and intelligence which characterized her, the Professor's clear insight into mental operations has enabled him to give an analysis such as her untrained powers could never have achieved."

"And in this book, Sarah, shall I find her like Wesley, Edwards, and others of whom you have spoken?"

"Read and judge for yourself, and no longer allow your mind to be warped by traditionary prejudice; bow not to report, or friendship. Remember our fathers' song:

'For we would rather never be,  
Than dwell where mind cannot be free,  
But bows beneath a despot's rod,  
Even where it seeks to worship God.'

You will find her quiet spirit allowed her to defend her husband's property in a suit-at-law — permitted her to escape secretly from Paris when apprehending detention — was no bar to her concealing herself for months, when threatened with imprisonment — taught her to expend her time, her talents, her influence, her property, her health for the relief and instruction of all to whom in any way she could gain access. True, this same spirit imposed upon her full and free forgiveness unto all who had injured her — enabled her, viewing God as the controller of events, to acquiesce cheerfully in the trials and afflictions of her lot, and to endure, without a murmur, incarceration for years in the Bastille, separation from all dear to her, and banishment to a distant province for life. But I am even now transcending my intention; I did not wish to sketch for you her beautiful life. Again I say, read for yourself, and contemplate the union of energy and quietude, and mark well the relation the former bears to the latter; and may you, my dear friend, arise from the contemplation as others have arisen, and feel that you will willingly suffer the loss of all things to win Christ *thus fully*,

and realize that compensative richness in the prize which precludes all thought of rivalry."

"How beautiful within our souls to keep  
This treasure, th' All-merciful hath given;  
To feel, when we awake, and when we sleep,  
Its incense round us, like a breeze from heaven!  
Quiet at hearth and home,  
Where the heart's joys begin;  
Quiet where'er we roam,  
Quiet around, within."

NEW YORK.

E. M. B.

For the Guide to Holiness.

## PERSONAL EXPERIENCE.

DEAR BR. IN THE LORD:—I was converted when quite young, (although I can hardly tell the time when I was without divine impression,) at the altar of the old Allen St. church. I heard the sweet voice of Jesus say, "Thy sins are all forgiven thee." I shouted aloud for joy, and said to a person, "O that I had a trumpet to sound it through all the world!" On arriving at home, I took my parents around their necks, and praised the Lord, until reminded that it was time to retire—it being quite late. I joined a class a few days after, and enjoyed those means of grace, until, by a train of circumstances, I was removed from the city and thrown into the society of those having but little spirituality. Thus by degrees I lost that pure flame of love which had been kindled on the altar of my heart, and like the children of Israel, became a backslider, apostatizing from the good and the right way, and continued going astray for some time. Now my lot was cast far from my spiritual birthplace, new scenes opened before me, again the good Spirit operated upon my heart, my eyes were opened to see my situation. I was miserable. At one time, I was in such a state of anguish that I almost wished for the earth to open and take me in. I began to weep and pray earnestly; yea, to agonize! A faithful minister was sent to preach in the place, and it seemed as if all he said was for me, that I might know my true state, although a perfect stranger. His text was, "Nevertheless, I have somewhat against thee," etc.—*Rev. 2:4*. The arrow stuck fast in my heart, and was effectual in my recovery. I had to "repent and do my first works;" and as I used to pray three



times in a day, when first converted, now I prayed seven times in a day, and read the Bible on my knees, as I had been advised by a faithful and loving class-leader, (now I hope in heaven.) "The word of the Lord became a lamp to my feet and a light to my path," which led into the King's highway of holiness. The means of grace were highly prized by me; I loved to read Wesley's and Fletcher's works, and occasionally attended camp-meeting. One was to be held twenty-eight miles from my residence, and although many hinderances were in the way, I was enabled to attend. The Lord was there in much power; the friends of Jesus were brought to a *holy* nearness—it was good to be there. The meeting closed with deep solemnity resting on many. We left the ground consecrated to his service. Those who had accompanied me, departed another way. I was left to pursue my homeward journey alone on horseback; my heart went up in earnest prayer for divine protection, and the answer came in a glorious manner. It seemed that the Father, Son, and Holy Ghost, with angelic company, were all around me, communicating to my soul peace and perfect love—sanctifying grace. I hardly knew that I was on the earth; my horse seemed to need no guiding, and ere I was aware, stopped before my father's door. I dismounted, and ran into the house praising the Lord for perfect love! They seemed not to know what the matter was, although professors of religion. But, O, my soul was happy beyond description.

Fasting was observed by me frequently, and I went on as well as I could, and rejoiced in the God of my salvation, never for one moment doubting that *Jesus* had power, not only to forgive sin, but to "cleanse from all unrighteousness."—1 *John* 1: 9. But having no congenial company, neglecting to testify, the witness was lost, or mislaid, if I may be permitted to use the word; circumstances were changed: I could not "remain on my lees." O, what weak, frail, imperfect worms we are! My heavenly Father kindly bore with my unfaithfulness, with much long-suffering and patience, permitting me, at intervals, glimpses of his love. The cares of a family, with various vicissitudes, often surrounded by them of little faith, became a hinderance to my spiritual advancement. Now the time arrived, for afflictions and judgments, to aid in accomplishing a great work! The half of my family were taken from me, with all my earthly property in a very short time. Then in the bitterness of anguish, my heart cried out, "All thy waves, and thy billows are gone over me. O Lord, spare to me my reason, for the sake of the remaining ones dependent on me." The prayer was heard and answered in a wonderful manner. Humble, quiet resignation came to my relief, and made me as a child. Soon, very soon, angels of mer-



cy were sent to my relief; the darkness of death was dispelled by the bright beams of the sun of righteousness, and soon my freed spirit was running and crying, "Life, life, eternal life." A holy man of God taught me again the way of faith — the same lessons I had learned in my early experience, now enabling me to reckon myself dead indeed unto sin, but alive unto God, through Jesus Christ my Lord. The blood of Jesus was fresher than ever before to my soul, in cleansing from all unrighteousness.

Deep waters I have been called to pass through, and fiery trials; but by grace I am pressing toward the mark for the prize of my high and holy calling. I have a sweet rest in Jesus, even in the Rock that was cleft for me, having been brought through the wilderness into the promised land, not as a servant, but a child of God by adoption — *free! free!*

O, the many precious promises which have been given to me! the fifty-fourth chapter of Isaiah, beginning at the fourth verse, freely and powerfully applied to my heart. O, how the word of the Lord comforts the believer! It is all yea and amen to my soul. It gives me confidence in prayer; how unspeakably precious to bring in my arms of faith and humble consecration, all, all to Jesus; to plead for sinners; to ask for blessings on my brethren and sisters in the Lord. O, Hallelujah to God and the Lamb for ever! Amen.

A TRAVELLER IN THE KING'S HIGHWAY OF HOLINESS.

## EARTH.

"There is grief — there is grief, there is wringing of hands,  
 There is weeping and calling for aid,  
 For sorrow hath summoned her group, and she stands  
 Round the couch where the sufferer is laid;  
 And lips are all pallid, and cheeks are all cold,  
 And tears from the heart-springs are shed,  
 But who that looks on the sweet saint to behold,  
 But would gladly lie down in her stead.

"There is grief — there is grief, there is anguish and strife,  
 See, the sufferer is toiling for breath,  
 For the spirit will cling, O! how fondly to life,  
 And stern is the struggle with death;



But the terrible conflict grows deadlier still,  
Till the last fatal symptoms have birth,  
And the eyeball is glazed, and the heart's blood is chilled;  
AND THIS IS THE PORTION OF EARTH."

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## HEAVEN.

"There is bliss — there is bliss in the regions above,  
They have opened the gates of the sky;  
A spirit hath soared to the mansions of love,  
And seeks for admittance on high.  
And friends long divided are hastening to meet,  
In a land where no sorrow is known;  
And the seraphs are waiting a sister to greet,  
And to welcome a child to its home.

"There is bliss — there is bliss at the foot of the throne;  
The spirit all purified bends;  
And it beams with delight as it gazes alone,  
On the face of a Father, a Friend.  
There is bliss in the anthems for ever that rise,  
And its frailty and folly's forgiven;  
It is dead to the earth, and new-born to the skies,  
AND THIS IS THE PORTION OF HEAVEN."

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For the Guide to Holiness.

## FAITH AND ITS EFFECTS: OR FRAGMENTS FROM MY PORTFOLIO — BY MRS. PHOEBE PALMER.

THIS book is true to its title — each "fragment" is an illustration of faith, and its results. The deep and clear experience of the writer in the things of God, has enabled her, with great facility of arrangement and illustration, so to vary her instruction as to meet the wants of every class of persons, from the unawakened sinner to the Christian who is perfecting holiness in the fear of God. The forms of sin are not one but legion, and the assaults of the adversary

are as often made in the guise of a befriending "angel of light," as in a dress of fiendish malice. To oppose the great arch enemy of man, she has but one weapon — the word; and to foil his attempts to lead the inexperienced astray, she pours the light of divine truth along his pathway of darkness. As the acquaintance and correspondence of our pious authoress is very extensive, and all is consecrated to the glory of God and the good of souls, many hearts are laid open to her, and with the Bible — the candle of the Lord — in her hand, she is enabled to ferret out sin in all its lurking places in the heart, bring it to the light, make it appear hateful, and especially that form of sin called unbelief.

After a sin is brought to light — an easy besetting sin, or a secret sin — and we see it plainly, with a wonderful facility she makes us see its antidote — the blood of Christ. If we find it difficult to trust in Christ, she comes to our support with the sure word of God; and we must believe in that — trust in it savingly — which is the same thing as trusting in Christ's blood; or in our own hearts feel and acknowledge ourselves infidel. If on this point we enter into her views, and feel the force of her illustrations, we shall feel at once that "the gospel is the power of God unto our salvation," or that, practically, we are unbelievers in the Bible.

Faith as an abstract doctrine of theology does not come under the specific notice of the writer, but what is of more importance to the church at the present time, its principles and nature are clearly defined, and its practical results powerfully exhibited. On every page she pours forth the fervor of a heart "cleansed from all sin," warmed by the love of God, and illuminated by the Holy Ghost.

Her life being a life of faith, and hid with Christ in God, is unknown in its elements to the world, and known only in part to many that profess the Christian name. For this reason, if matters of experience are met with, not unreasonable, but beyond the reach of reason, they are to be accounted for on the principle that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." But God hath chosen these foolish things of the world, to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. In the writings and lives of Fletcher, Carvosso, Bramwell and hosts of oth-



ers who have gone to their reward, the young convert and ordinary Christian have often set before them "strong meat;" and it may be expected that in an exhibit of "faith and its effects," if justice is done the subject, that in some instances, mountains will be removed, demons ejected, blind eyes opened, and in others that "excellent sacrifices will be offered," "Isaacs laid upon the altar," the goodly Moses hid from the wrath of the king, set apart by faith for the service of the sanctuary, Red Seas crossed, living waters will gush from the smitten rock, kingdoms will be subdued; and in short, it will appear that "all things are possible to him that believeth." Only those who are now kept by the power of God through faith unto salvation, are qualified to appreciate all parts of this book. But such, walking in the light as He is in the light will find it easy and blessed to hold sweet fellowship with the author, and will more clearly than ever realize that "the blood of Jesus Christ his Son cleanseth from all sin."

To its designed end—the promotion of the life of faith—this book is admirably adapted. It should be the constant companion of another well-known and excellent work of Mrs. P.'s—"The Way of Holiness, with Notes by the Way." As the preface of this indicates, it is designed to be instrumental not only in the ultimate salvation of souls, but also in their awakening and conversion. The way of holiness is addressed to the Christian who is hungering and thirsting after righteousness—who has brought an acceptable sacrifice to the altar, and needs to be encouraged to enter the holy of holies, and lay all upon the altar of God, that the altar may sanctify the gift. It simply points out the "shorter," and "one way," and then conducts the sanctified pilgrim along the highway of holiness, to higher attainments and to heaven. The work before us is more extensive. The impenitent and half-awakened sinner is looked after, the formal professor and wretched backslider claim her attention, and she leads them on, if they will follow her, to the blessing of justification, and without finding any place for stopping here, her importunate language now is, "let us leave the first principles of the doctrine of Christ and go on to perfection." All along it appears as clear as sunlight that every step in the divine life is by faith in the written word. Being guided by the word, leaning on it and trusting in its truth, as confidently as in our own existence, is walking by faith.



After having walked in this way, and tested the faithfulness of the word for a while, we shall be led to exclaim with the devout Psalmist, "O how love I thy law: it is my meditation all the day."

The exalted merits of "The Way of Holiness" are already known and appreciated by the church; but we bespeak for "Faith and its Effects," its younger sister, a more extensive circulation, and greater usefulness. Were the book in the hands of every member of the church, and prayerfully read, we should expect a new impulse would be given to individual piety, and a higher standard of religion raised throughout the whole body. We all desire to see the time come when penitent sinners will often be found in our prayer meetings and class meetings, inquiring what they must do to be saved, and wherein quarterly meetings, and camp-meetings, will be looked upon as seasons of great refreshing from the presence of the Lord, to the church, and when sinners in great numbers will be powerfully awakened, and converted to God. But we despair of seeing this glory till the ministry are as a general thing, clothed upon with the power of holiness, and the great majority of the laity, enjoy the same blessing. Were we holy, with us would be the hiding of God's power. If we do not arise and trim our lamps, God will take this golden candlestick of holiness from among us, and place it somewhere else. O that this beauty of the Lord our God were upon all the ministers and members of our church. At this crisis, whatever may tend to hold out encouragement, remove difficulties from the way, wake up the sleeper, and exhibit the most clearly "the way, the truth, and the life," should be most heartily recommended and embraced by all that love God sincerely, and glory in the scandal of the cross. "Faith and its Effects" is the book needed. We know of no small volume so well calculated to wake up a desire for holy living, and to lead the inquirer into the good way as this; and therefore it is most freely, and in the fear of God, recommended to the prayerful reading of all persons.

HOMER H. MOORE.

WHATSOEVER therefore ye would that men should do unto you, do ye even so unto them.



## THE GOSPEL ECHO.

Found in a pew in a Church in Scotland, written in a female hand, and supposed to be suggested by observing an echo.

True faith producing love to God in man,  
Say, Echo, is not this the gospel plan?

Echo — The gospel plan!

Must I my faith in Jesus constant show,  
By doing good to all, both friend and foe?

Echo — Both friend and foe!

When men conspire to hate and treat me ill,  
Must I return them good, and love them still?

Echo — Love them still!

If they my failings causelessly reveal,  
Must I their faults as carefully conceal?

Echo — As carefully conceal!

But if my name and character they tear,  
And cruel malice, too, too plain appear;  
And when I sorrow and affliction know,  
They smile, and add unto my cup of woe;  
Say, Echo, say, in such peculiar case,  
Must I continue still to love and bless?

Echo — Still love and bless!

Why, Echo, how is this? Thou'rt sure a dove;  
Thy voice will leave me nothing else but love!

Echo — Nothing else but love!

Amen, with all my heart, then be it so;  
And now to practice I'll directly go.

Echo — Directly go!

This path be mine, and let who will reject,  
My gracious God me surely will protect!

Echo — Surely will protect!

Henceforth on him I'll cast my every care,  
And friends and foes embrace them all in prayer;

Echo — Embrace them all in prayer!

# GUIDE

TO

# HOLINESSES.

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## FAITH AS CONNECTED WITH ENTIRE SANCTIFICATION.

(Report of a Sermon delivered at the Eastham Camp-Meeting, August 11th, by Rev. Charles K. True. Published by request.)

MARK xi. 20—24. "And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance, saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus saith unto them, Have faith in God. For verily I say unto you, that whoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them and ye shall have them."

DID we not know, Christian brethren, the divine author of the doctrine herein contained, we should say, on the enunciation of this text, These are the words of a great doctor — here are the depths of divinity. Nor shall we, upon examination, be obliged to shallow these deep waters by supposing the text is not to be taken literally, but figuratively. For the fact in reference to which these sayings originated, the whole circumstances of the case, and the entire phraseology of the passage, forbid our giving to it any other than a literal interpretation. No figure of speech is here, nor is any spiritualizing upon the text admissible. Read the passage over, at your leisure, and you will see that our Savior meant to convey just the whole meaning which impresses you at the first announcement. Nor in steering clear, on the one hand, of a mystical or figurative interpretation of the text, need we be in fear of striking upon the breakers of Irvingism and miracle-working enthusiasm, on the other hand. Yet it is simple and universal truth, that faith



in God will dry up fig trees to the roots, lift up mountains and whelm them in the sea, and secure to him who exercises it all things whatsoever he desires when he prays. It only needs that faith should be fairly and legitimately understood, to make this view of the subject acceptable to sober reason. I propose, therefore, to treat upon the subject in the following order :

I. Explain the nature of faith.

II. The power of faith.

III. The prerequisites of faith, or what is requisite in order to its unlimited exercise.

IV. Illustrate the propriety and reasonableness of perfect faith.

V. Offer some encouragements to faith.

In considering this subject, I shall bear in mind that we are gathered together in this place expressly to attend to the business of our personal salvation, and endeavor to give the discourse a direct bearing upon our present and complete deliverance from sin. And may the Spirit from above breathe upon the assembly, help our infirmities, and guide us into the truth.

I. THE NATURE OF FAITH. Faith is trust in the word of God. It is not merely unequivocal *assent* to the truth of his word, but it is *reliance* upon that word. It is not merely the conviction or impression produced on the mind by the testimony of God in his Word and by his Spirit, but it is a voluntary action of the mind in view of that testimony. It has its sphere in the free agency of the soul, and requires an exercise of the will. It is not a divine operation on us, but it is a human operation, under the enlightening and quickening influence of the grace of God. The example of Abraham explains it — "Abraham believed God." The word of God to him was, that through Isaac he should be the father of many generations. Now, he not only received this declaration as true, but he *relied* upon it, as his works show, for he acted upon it in a most momentous transaction. God directed him to offer his son in sacrifice ; and though this seemed so directly contrary to the promise of God, yet such was his reliance upon God, that he did not hesitate to attempt the sacrifice, expecting that it would make no difference in the result. The whole transaction shows, that whatever other feelings he had to encounter in attempting to execute this deed, whatever instinctive dread and sorrow he felt at doing violence to his son's affections, and inflicting the pains of a temporary death upon him, no misgivings, no fears for the final consequences, mingled with them. "He expected to receive him again from the dead." And why ? Because he relied upon



God's word, that "in Isaac should his name be called, and he should be the father of many generations."

This point is too familiar to need any further comment. It is necessary, however, to remark, that though it is admitted by itself, especially among our hearers generally, it is nevertheless, in some minds, confounded with the witness of the Spirit. Now the operation of the Spirit, distinctively called the witness of the Spirit, is wholly distinct from faith, and makes no part of it whatsoever. It is vouchsafed to corroborate and confirm our faith; but it is not faith. It is, however, so immediately consequent upon faith, in conversion, that for want of ability to analyze their mental operations, some have confounded them in relating their experience. In Mr. Wesley's account of his feelings in conversion, properly understood, we see the distinction accurately described. Journal. — "May 14, 1738.—In the evening, I went very unwillingly to a society in Aldersgate street, where one was reading Luther's Preface to the Epistle to the Romans." And here let me remark how God connects the two great reformations of the sixteenth and eighteenth centuries, by making a spark from one kindle the other — Luther teaches Wesley. "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I FELT MY HEART STRANGELY WARMED. I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all, what I now first felt in my heart."—Vol. iii., page 74.

The expression, "*I felt my heart strangely warmed*," is a summary statement of that complex experience of faith—the witness of the Spirit—and the operation of new-born love, which he delineates in the subsequent sentences. Here the three proper witnesses of personal salvation appeared in immediate connection—the *rational witness*, or conscious exercise of trust—the *direct witness* of the Spirit of God, and *the witness of his own spirit*, or the conscious exercise of those affections which characterize a regenerated mind. They seemed to be instantaneous, yet were really successive—as in the generation of lightning, there is the collision of the elements, the electric stream, and the flash, succeeding one another in order, yet appearing in one moment. But let it be distinctly understood, that the direct witness of the Holy Spirit is never given until we exercise faith—and that faith includes the voluntary exercise of our own mind in trusting the promise of God.



II. I pass now to consider THE POWER OF FAITH. Faith is omnipotent within its own premises. "Verily I say unto you, that whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive *them* and ye shall have *them*." Here is our authority, and it is abundantly clear and emphatic. But you will bear in mind what faith is — it is trust in the word of God. It must have the word of God to lay hold on, or it is not faith in God, but faith in something else, or mere imagination. If you should believe that the brother who sits behind you will give you a thousand dollars after the conclusion of this exercise, it would not be faith in him, for he has promised no such thing. If Peter had stood up in the valley of Jehosaphat, and, to test the words of our Savior, had cried out to Mount Olivet, to rise up from his ancient seat and roll over Jerusalem into the Great Sea, it would have been in vain, because God had never promised to his apostles the power of working miracles unconditionally. It was promised them, on condition of its being necessary to the vindication of Christianity. And when, in their judgment, under the inspiration of the Holy Ghost, a miracle was necessary for the glory of Christ and for the establishment of Christianity, then they could say without doubting, be it done, and it was done. None of the apostles wrought more miracles than Paul, and yet Paul could not restore Epaphroditus to health, by miracle, nor did he attempt it, though he was sorely grieved on account of his sickness. Christ himself performed no miracles merely to display his power. The blasting of the fig tree, though it seemed at the time to be more wilful than any other act of his life, afterwards appeared as an awful emblem of the destruction of the Jewish nation, which had so long been unfruitful of goodness, and whose doom he was about to pronounce. Nor was the promise of miracles given to the church beyond the immediate successors of the apostles. The apostles and those on whom they laid their hands, are the only persons designated to possess this power; and for the obvious reason, that after them, it would not be necessary for the proof of the divinity of Christianity. The testimony of a generation given to the fact of the working of miracles by the apostles and their coadjutors, was sufficient for all subsequent ages. Christianity was demonstrated to be of God, and that was enough. The miracles of the apostles are the miracles of the whole church — they shed their light on all time; what need have we of other lights, if there is the north star?

Now there are other promises of more importance to our individual welfare than the promise of miracles. They are written in God's book; and we find them there and claim them.

There is the promise of the divine providence over his people — the assurance that no evil shall happen to them, but every event shall sooner or later result in benefit.

There is the promise to the widow, which she may plead without fainting.

There is the promise of pardon to the penitent sinner, who asks in the name of Christ.

There is the promise of the Holy Ghost to the imploring disciple.

There is the promise of a clean heart to the Christian. "If ye confess your sins, he is faithful and just to forgive your sins, and to cleanse you from all unrighteousness."

There is the promise of Christ's presence where two or three are gathered together in his name.

There is the promise of his special supervision over his ministers in the work of saving men. "Lo I am with you always, even unto the end of the world."

There is the promise of comfort in death to the faithful soul. "If any man keep my sayings he shall never see death."

There is the promise of admission to heaven given to the departing Christian. "I will come again, and receive you to myself."

There is the promise of the resurrection of the body. "The dead in Christ shall rise first."

These promises are exceeding great and precious, and they are made to us on plain and positive conditions. But as these were given conditionally, faith, without respect to their conditions, would not be faith in them, but in something different from them. So every enlightened disciple will find it impossible to believe without a doubt, unless he be properly prepared to believe. If he doubt, it prevents the result — if he truly believe and doubt not, it is done, whatsoever it is.

III. We are prepared now to consider, in the third place, THE PREREQUISITES OF FAITH; OR WHAT IS NECESSARY TO QUALIFY US FOR ITS UNLIMITED EXERTION. This saying of Christ was addressed to disciples, that is to men, following the precepts of Christianity. Supposing that the promise of entire sanctification in the present life, is that which most of the Christian world have found the hardest to believe, I shall confine my remarks to that, and shew briefly what is requisite to prepare the mind truly to believe that promise.



1. It is necessary that we should be conscious that there is depravity remaining in us, for, "If we say we have no sin we deceive ourselves, and the truth is not in us."

2. It is necessary that we confess and abjure our depravity. "If I regard iniquity in my heart, the Lord will not hear me."

3. It is necessary wholly to consecrate ourselves to God — that is, to resolve and promise that we will do all that in us lies to please and serve God, in all pure, pious, and benevolent works. "Work out your own salvation with fear and trembling," says Paul, "for it is God that worketh in you to will and to do of his good pleasure."

This text shows the distinction which some have failed to see, between entire consecration and entire sanctification. It shows us that as voluntary agents, we, assisted by grace, have a work to do on our part, as well as God on his part. But the divine agency is one thing and the human agency is another thing. Now a man may entirely consecrate himself to God, firmly resolving upon all holy obedience to God in all things, and yet not be entirely sanctified; for he may find evil propensities, though not so strong as to have dominion over him, yet still moving within him and prompting him to sin with a force which makes him painfully feel that all is not right within — that there must be a better distribution of the moral forces — a better state of the affections, before he can account himself possessed of Scriptural holiness here, or ready for the holy rest of heaven hereafter.

4. Another thing remains to be done to prepare the Christian to believe in the promise of sanctification. He must consider the ground on which the promise of salvation is given to man, viz.: the mediation of our Lord Jesus Christ; and he must ask in the name of Christ, and on account of his atonement. Having done all this, looking up to God in prayer, he may believe that God does now sanctify him wholly — that he purifies him from all moral defilement — that he obliterates the very element of depravity from his spirit.

IV. THE PROPRIETY AND REASONABLENESS OF PERFECT FAITH. Now a great many come just up to this point and stop short. They confess and abjure all their sins, they humble themselves before God, and consecrate themselves without reserve to his holy will and service; they ask in the name of Jesus Christ, and earnestly and importunately plead the merits of his death; in a word, they comply with all the conditions required in order to salvation, except the final act of reliance on God's word; nay, they go so far as to expect that God will soon sanctify them, but they dare not venture to think that he doeth the work now. But this is



not fulfilling the divine Redeemer's direction — "What things soever ye desire when ye pray, believe that ye receive *them* and ye shall have them." Let others attempt to mend the theology of Christ, if they will, but I affirm I know of no way to obtain this salvation but to follow the exact directions given — "Believe that you *receive* and you *shall have*." But here is the difficulty. I can believe, one will say, when I pray for pardon through the mediation of Christ, that I obtain it, for pardon is an exercise of the divine mind; but sanctification is a change wrought in my own mind, and how can I believe that I *receive* it before I am conscious that I have it?

I will premise the answer by remarking, that at the point at which we now contemplate the seeker of holiness — having done all except to trust that God does now do the work, he is, according to the views of those who consider entire consecration as entire sanctification, already sanctified — and needs only a little more faith in himself, or self-confidence, to enjoy the satisfaction of considering his object secured. But you, my brethren, regard this duty of consecration as but our part of the work, assisted, (as we always suppose in reference to the acceptable performance of any duty,) by the power of God — but the counterpart is the divine operation, which must also take place, in order to our entire sanctification. Resolving we will indulge no pride or envy, is consecration in respect to those matters; but it is a very different thing, as I have before said, from having *that* removed from the soul which prompts to envy or pride. This is depravity, and its removal is the work of God.

And here I will remark that consecration to the extent of the light which we have upon our moral state, is essential even to the pardon of our sins. The penitent cannot be justified without this consecration, and the justified believer cannot retain this state of justification without consecration; and I will venture to add, in explanation of what seems a great mystery, that the reason why God does not entirely sanctify the penitent sinner when he justifies him, is that he is not capable of such a discernment of his inherent depravity, the evil of his very nature, as to make so thorough work of consecration as is desirable. His mind is occupied with his guilt, with its dreadful consequences, and the *dominion* of sin over him, and he cries out for pardon and rescue. God hears him and pardons him, and regenerates him, and breaks up the dominion of depravity, so that while he believes, he successfully resists all that remains of depraved propensities; but he soon discovers that they exist; he then sees clearly the *perversion* of his moral nature, and is prepared to confess it, and to set himself to rectify it. Now he can make understandingly a thorough consecration of himself to God, and receive entire sanctification.



But to return to the point, the difficulty is expressed in such inquiries as this: "How shall I believe that I receive the grace of sanctification before I have evidence that it is accomplished?" I answer, you have the evidence or assurance of God's Word. But you say, I do not feel any change.

1. I answer that the change may take place without your feeling it at the time. An irascible or envious temper is not always in exercise, but it is manifest when a suitable provocation is presented, by which one knows that it does exist. Supposing now, when one is not in an angry or envious mood, that temper should by miracle, be taken away, would he be likely to know that it is gone? No, not at the time, but afterwards, when the provocations are presented under which it was wont to appear, he would find to his joy, that it was gone. So when engaged in prayer, impelled by the recollection of sinful tempers, you ask to be delivered in the name of the Redeemer, you may believe, with God's word alone before your mind, that he delivers you according to your desire, for you have no evidence to the contrary.

2. Again I observe that depravity consists not in any propensities which belong to human nature properly, but in their undue strength, or in their tendency to operate in an unlawful direction. Love is natural; but our sin is that we love the creature more than the Creator; or we love not God with all the power of love which he demands. It is lawful to hate; but the carnal heart is enmity against God and holiness, and not against sin and Satan. "I will put enmity between thee and the woman, between thy seed and her seed." But our enmity to the serpent may be carried too far. It is wrong to manifest our hate even to the devil so as to do him any injustice. I hate the devil because Christ hates him. I hate not his works only, but his character. He is every way hateful. But we are informed by St. Jude, "even Michael, the archangel, when disputing with Satan, contending about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee." Indignation at the mean and vicious conduct of other men, if restrained with certain limits, is lawful; but its excess and improper exercise is sin. "Be ye angry and sin not." Self-love is right, for it is made the standard by which we are to love our neighbors — but in excess, it evolves envy and jealousy and covetousness. Love of approbation is natural and lawful, but it is depraved when it prompts to seek the praise of men more than the praise of God — then it is vanity. Now, what I wish to deduce from these remarks is this, that such are the complicated workings of our minds, that we cannot always certainly

judge ourselves. Paul said, "I judge not my own self—but he that judgeth me is the Lord." As we are liable to erroneous judgment of our actions, so also of our affections. Some condemn themselves when they should not; others approve themselves when they should condemn. What, then, shall we judge ourselves, or shall we look to God? and when we confess all we know, and all we feel, and all we suspect, and all we doubt, to him who judgeth righteously, cast ourselves upon his promise, "that he will forgive, and cleanse from all unrighteousness," and believe that he cleanseth from all unrighteousness, as he has promised to do?

3. But some may still say, how can I believe that I receive until I do receive? Nay, but you are receiving, through that very faith which you are graciously assisted to exercise. Your perfect faith naturally, *i. e.* legitimately, develops a perfect mind. It is a delusion that cleaves to some minds, that holiness is something put into the mind, whereas it is the right development of the mind itself, by the power of grace. Perfect love, for example, is characteristic of a holy mind—but perfect love cannot be but through perfect confidence. You cannot love God with all your heart unless you confide in him with all your might. A brother present remarked, that were not God a being of perfect integrity and goodness, no creature could have perfect confidence in him. He might command and threaten, but his omnipotence could not make us trust him while mind, is what it is. So I say that, God being perfectly holy and good, we cannot perfectly love him till we perfectly confide in him. But love flows from confidence, or as Paul has expressed it: "Faith works by love." If then, by prevenient grace, you are raised to exercise perfect trust, exercise it—exercise it freely; it is bringing you into the desired state.

V. I am now to offer some encouragement to the EXERCISE OF PERFECT FAITH IN GOD.

1. In the first place, consider whatever might be the results of faith, as bringing you to the desired state—it is your duty to believe, and perfect faith *is an act* which reaches the highest point of virtuous conduct possible to you—I was about to say, possible to any creature. What virtuous deeds angels are capable of I know not, but I doubt if there be an angel in heaven who can find occasion for an action more excellent in its principle, or more acceptable to God, than for you, a worm of earth, who have never at any time "heard the voice of God, nor seen his shape," but having his written word in your hand, commanding you to trust in him, for whatever deliverance your soul needs and desires, for



you, I say, struggling against sin and the infirmities of a fallen mind, and looking up to the great propitiatory sacrifice, to cast yourself upon his naked promise, and believe that you do receive while you pray, though you feel as yet no change in your own spirit, and have not yet the witness of his Holy Spirit bearing witness with your spirit; Oh, this is an effort which angels themselves must admire! When Jesus said of a certain woman, "She hath done what she could," he uttered the highest praise —

"For angels can no more."

The perfect act of faith strikes upon the summit of moral perfectness, if it do not lift you into that state. Make, then, my Christian brethren, this sublime endeavor. "Have faith in God!" I assure you it *will* secure the end, and you may never find in your future experience a greater task to try your virtue.

2. You need not be afraid to believe that you receive while you pray, for according to the testimony of thousands, you will thereupon receive the direct witness of the Spirit. This is what you have hoped to receive first in order to believe, but it comes, if it comes at all, as the confirmation of your faith. You heard upon this ground testimonies last year which were of the most satisfactory character. One aged brother, whom I have known for years, and whom I have always considered a perfect and upright man, told us that for forty years he had been seeking holiness of heart, but he never had the witness until he received it at this camp-meeting. But while in secret prayer in the retirement of the woods, he received the witness of the Spirit. I heard his statement with the greatest pleasure, for I had listened to the same discourses which he had heard, and had endeavored to follow the directions which were given, similar to those which I have given to you now. But I had received no special witness of the Spirit. I had confessed and abjured all my sins; I had renewed my consecration to God; I had cast myself on the atonement; I had plead the promises, repeating them again and again, and I resolved to believe that my prayer was answered, and not to doubt until I had evidence to the contrary. At this time, if any Christian brother had asked about my state of mind, I should have said, "I am trusting in God," but no more. I wanted to see that aged Christian, and ask him particularly to explain to me how he received the witness of the Spirit, (and if possible, to describe it,) but he left the ground before I accomplished my object. The day before the meeting was dissolved, I retired as usual into the woods, and laid the whole matter before God, and told him all that was in my heart. At that time, while



prostrate before Him in consecration and prayer, what seemed a heavenly glory pervaded my soul and thrilled my body, accompanied with a sense of union with God in affection and love. It seemed very distinct from any excitement of my own mind, and I felt it was the Spirit of God bearing witness with my spirit. I add, however, that as you all know what the witness of the Spirit is, and how it has been diversified at different times, and in the experience of different individuals, you will not look for any particular form or mode of the divine manifestation, but let the Spirit, which giveth to every one severally as he will, do as it seemeth him good — only you may expect that he will satisfy your own mind, and that is all you should ask.

3. Before I conclude, I ought to say that it will aid your faith if you consider that the whole transaction is between you and God. You are not obliged to commit yourself to the public, until in your honest judgment the proper time shall come, and you need have no other mind in view but the Holy One with whom you have to do. Before God alone, therefore, walk in the faith which his Word seems to dictate to you — if you err, it is to please God — the whole motive will be known to him. Venture on him, therefore; do what he requires — believe what he says — and then, when you have experienced his blessing, you may communicate it to others as you may consider it your duty and privilege to do. But let it be remembered that all beholders will judge you by your works, your life, more than your words, and that if this grace be in you, it will manifest itself to all considerate persons, who look not for a perfection in man above human, and consider that the state of the heart is the true criterion of moral character. And remember, too, best of all, that as you are acting solely to please God, “whom it is impossible to please without faith,” his eye will be upon you in the secret place and before the world, as his eye was upon Abraham, and he will own you as he did Abraham: “For Abraham believed God, and it was accounted to him for righteousness, and he was called the friend of God.” The friend of God! Oh, here is a distinction valuable indeed to an immortal creature! and the thought of it will sustain you amidst the difficulties of virtue, and under the frowns of an unbelieving world. I say then, fear not — “have faith in God.”

My flesh, which cries, “it cannot be,”  
Shall silence keep before the Lord;  
And earth, and hell, and sin shall flee,  
At Jesus’s everlasting word.



For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 14.

### ON THE RELATION OF THE CREATED TO THE UNCREATED.

EVERY thing which is created has a beginning. Having no beginning in itself, but in that which is out of itself, it owes to that principle of causation from which it came, not only its being but its powers. All existence and all power are in God; and every thing which is not God has its existence and its power from Him.

2. These views indicate, in general terms, the relation of the created to the Uncreated; the relation of the creatures of God to God, the Creator. It is not only a relation which implies beginning, but a relation which implies continued dependence. The created not only come from God, but *receive* from God. And on the other hand, God, sustaining the relation correlative to that of beginning and reception, is not only the beginner of existence, but is the continual supplier of its wants. It is not possible, in the nature of things, that a being who has a beginning out of himself, should ever have anything *in himself*; that is to say, by his own originating power. Whatever he has *is given*. This, as it seems to me, is one of those first truths which, in being suggested by nature herself, are above and beyond reason. Created beings are not only created, which is a distinct act, and a distinct event, but in all time subsequent to their creation, (repeating here the sentiment which has already been expressed,) they are and can be *only what they have power to be from God*.

3. Let it be remembered, then, that in all things *God is the giver*. Among the gifts which thus flow from God, is that high and invaluable one of moral freedom. In the exercise of that moral power, which is involved in the possession of moral freedom, men sometimes speak of it as their own possession, *their own power*; but they cannot with any propriety speak of it as a power which is not given. The gift of freedom involves the possibility of walking in the wrong way, but it does not alter the straightness and oneness of the true way. The laws of holy living, although they are and can be fulfilled



only by those who are morally free, are, nevertheless, unalterable. Founded in infinite wisdom, they necessarily have their permanent principles; and God himself, without a deviation from such wisdom, cannot change them. In the exercise of their moral choice, it is undoubtedly true that men may endeavor to live in some other way, and to walk in some other path, than that which God has pointed out — but it does not follow from this that there is, or can be, more than one true way. God, in imparting to men the gift of moral freedom, has said to them, Life and death are before you; but he has not said, Ye can find life *out of myself*. He tells them emphatically, there is but one Fountain; but having given them the freedom of choice, he announces to them also that they may either rest confidently on his own bosom, and draw nourishment from that eternal fountain of life which is in himself, or may seek in the exercise of their moral freedom, the nourishment of their spiritual existence from any other supposed source of life, with all the terrible hazards attending it.

4. But if God is the only true Fountain, those who seek any other fountains will find them “broken cisterns, that can hold no water.” When moral beings, in the exercise of their moral option, choose to seek their support and life from any source separate from God himself, they necessarily die. It cannot be otherwise. Created beings as we have already seen, are necessarily dependent on their Creator. They have no power of making that which is not already made — no power of absolute origination. It is true they have the power of choice, but they must choose among the things that are. They must either choose God, or that which is not God. If they choose as their source of life and of supply that which is not God, they look for help to that which has no help in itself, for life to that which has no life in itself, much less help and life for another. They ask “for bread, and they find a stone;” they ask “for a fish and they find a serpent.” They are compelled to say, in the language of the prodigal son, my father’s hired servants “have bread enough and to spare, but I perish with hunger.”

Their freedom, invaluable as it is, does not give them the power of doing or of enduring impossibilities, of drinking without water, of eating without food, of receiving while they turn aside and reject the hand of the great Giver.



5. It is a truth, then, which cannot be too often repeated, and too earnestly impressed, (a truth necessarily resulting from the relation of the created to the Uncreated,) that there is and can be but one source of life. This is one of the great truths which the Savior came to illustrate and confirm. It is in man's power, as a moral agent, as we have already seen, to turn from God, because God has given him power to do so, and to seek support somewhere else. But the necessary result is, if there be but one source of spiritual support, that he finds only deprivation and hunger, instead of a full supply and death instead of life. For wisdom, he finds ignorance, for strength weakness, for confidence fear, for purity impurity, for love hatred, for joy remorse, and for hope despair. God, in the fulfilment of his plan of supporting him in existence as a moral being, sustains and will continue to sustain him *physically*. In other words, making a distinction between the material and mental man, he does not deprive him of a natural or physical existence. But the life which he thus lives will be, and can be, only the receptacle of death. It will be the physical or natural repository of a moral corruption; the living and moving sepulchre of a death that never dies. It cannot be otherwise. He has nothing to live upon but himself, or creatures as poor as himself. And in the continual exhaustion of that which is not only limited in its supply, but poisonous in its nature, he lives a horrid and ghastly existence, and pines away with a death that never dies.

6. O my God, thou source of all good, truth, and life, when will men discover the truth of the blessed Savior's words, "There is none good but one, that is, God;" or say with one of thine ancient servants, "There is none holy as the Lord — for there is none beside thee?"\* When will they discover that FROM thee all come; and that IN thee all that live the true life must live; that by an eternal law, which is not more obvious from revelation than from the light of reason, that he who has not life, has death, and he who has not God in his heart, has Satan, who, as his name imports, is the opposite of God!

The Savior came to give us life, by bringing back "the sheep to the fold," by restoring us to God, and making us one with him. Hence it is that the holy soul, who has ascertained this truth by the bitter lesson of a sinful and hopeless experience, inspired at last with

\* 1 Samuel 2 : 2. Mark 10 : 17.



the instinct of return, has found forgiveness through a Savior's blood ; and mounted upward, by the aid of that Savior's arm, to the renewed vision of a yet benevolent and loving Father, utters the deep-felt and eternal voice, (a voice which shows both how he lost his life, and where he found it,) God alone, God alone, God alone.

A. K.

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For the Guide to Holiness.

## EVERY THING A HELP IN THE DIVINE LIFE.

NO. 4.

### WORLDLY PROSPERITY.

"If, through unruffled seas,  
Toward heaven we calmly sail,  
With grateful hearts, O God, to thee  
We'll own the fostering gale."

It seems to be universally admitted that affliction is an important means of grace. Many think it the only thing that does much for the soul. The poet says,

"The path of sorrow, and that path alone,  
Leads to the world where sorrow is unknown."

But does not our Father often try gentler methods with his children — drawing them with the cords of love — and might it not be so with all, if all would yield to those gentler means? Surely, that heart of love does not willingly afflict — we ourselves create the necessity.

Worldly prosperity is generally considered dangerous to the soul, and sorrow its best friend. Solomon says, "Sorrow is better than laughter ; for by the sadness of the countenance the heart is made better." No doubt this is so when he who sends the grief sends with it sanctifying grace. Many a child of sorrow has had occasion to say, "It is good for me that I have been afflicted ; before I was afflicted I went astray, but now have I kept thy word." Trials of some kind seem to be the lot of all, and much has been said and written to show how serviceable they are to the soul. There are few, if any, who have not some experimental knowledge on this subject. But if trials are good to draw the



heart to God, blessings are still better. This we should infer from the fact that blessings are *constantly* bestowed, while troubles are only *occasional*. Mercies descend upon us like the gentle dew — unheard, unheeded. We frequently take no notice of them. But it is not so with troubles — they are always noticed, and felt, and made much of. Suppose we should make as great account of each mercy as we do of each trial! Why, if we should reckon them up, they are more in number than the sand. We should have our hands full indeed, and our hearts full too. Our mouths would be filled with praises; nothing would be heard in our dwellings but thanksgiving and the voice of melody. Suppose every blessing of every-day life were received in this spirit, would it not minister grace to the happy recipient? Would he not love?

Trials may be made to work out our good, but they are not good in themselves; blessings are really and intrinsically good, and are as truly designed for our spiritual benefit as afflictions. If trials are the medicine of the soul, mercies are its appropriate food. Madame Guyon says, "I nourish my soul on the providences of God." To the soul in a healthy state, the daily providences of God minister sweet food. They seem to be, as they certainly are, so many proofs that there really is somebody about us who loves us! It is the little attentions, constantly repeated, that afford the highest proof of affection, and infallibly win the heart. So should the little attentions we continually receive from our nearest and best friend, convince us of his love, and gain ours in return.

When a friend obliges us in a matter ever so trifling, we are grateful, and thank him at once. How stupid it is never to acknowledge the favors we receive from God, except at stated periods! Why should not our hearts, and it may be our lips too, express our thanks at the moment we receive them? This was David's custom. Hear him: "I will bless the Lord at all times; his praise shall continually be in my mouth."

Notwithstanding it is generally thought that worldly prosperity is dangerous to the soul, it is curious to see how willing most people are to encounter this danger. To the soul in which sanctification has made but little progress, undoubtedly it is dangerous, for it is the misery of persons in that state, that "their table often becomes a snare, and that which should have been for their welfare, a trap." Some, hungering and thirsting after righteousness, have been so impressed with the idea that the soul could not thrive in the atmosphere of prosperity, as actually to pray for affliction. But this seems not to be authorized by



Scripture or reason. We have no right thus to limit God. It is as easy for him to bless our blessings, as our trials.

Affliction does not always do so much good as it seems to. That chastened, subdued feeling, which it usually produces, that deadness to the world, that seriousness, that desire for the repose of the grave and the rest of heaven, that compassion for fellow-sufferers, that patience, and gentleness, and quietness, that sentimental religion which consists in having the imagination and sensibilities quickened into unusual activity and directed to serious subjects, a feeling which makes one love sacred music and repeat sad hymns, and turn over the Bible to read all its words of consolation, and then philosophize and moralize—all this may produce a great change in an individual, but it is not a saving change; all this is not religion. On multitudes of sufferers has this change passed, and it made them so different from their former selves, that they thought, and so did their friends, that they had passed from death unto life. Thus the school of suffering is in danger of being over-rated—or if this be not so, the bright and beautiful teachings of prosperity are in danger of being under-rated. What is religion? Love to God. What so calculated, in itself considered, to inspire that love, as his perpetual mercies? It is said that a continual dropping will wear away stone; shall no impression then be made on these stony hearts by the perpetual droppings of his goodness? The fact is, neither mercies nor judgments will soften these hearts of ours any farther than they are especially sanctified to us. Both may be—both often are; they always are when we really wish it—when, desiring holiness above every thing else, we enter into God's designs, and heartily co-operate with him.

All the circumstances in which we are placed, all the things which happen to us, (as we say,) are blessings. They may be divided into two classes—the sweet blessings, and the bitter blessings. Now our Father loves us too well to give us one more bitter blessing than we really need, and he loves us too wisely to give us one less. For he knows full well that though all are blessings, the sweet are sweet, and the bitter are bitter. Never does the tenderest earthly parent take half so much delight in bestowing comforts on his children, as our Father does in giving his sweet gifts to us. Yes, he is happier in bestowing, than we are in receiving. The beautiful truth uttered by the Savior, "It is more blessed to give than to receive," is a great truth, and reaches up to heaven. He who rules, sustains and loves the universe, feels its power. The gifts of God are not half so sweet as the love that bestows them.



The secret then, of making prosperity a help in the divine life, is really to take every thing from his kind hand *as a gift of love*. No individual ought to feel as if he were overlooked, or lost in the mass. O no; that watchful eye of love is on each one of us as constantly as if we stood alone in the universe. We must not feel as if the Almighty Dispenser of good scattered his blessings indiscriminately among his creatures, or threw them down carelessly without thinking any thing about it. True, he is very rich, and could afford to do so—but this is not his way; he loves us too well. When you bestow favors on your friends, you consider what will be most appropriate and most acceptable to each one. The more evidence of this kind of forethought and consideration you afford them, the more will your favors be prized. They love to feel that you have bestowed thought upon them. Our heavenly Father nicely adjusts every circumstance, and every good gift to the peculiar wants and characteristics of each recipient—giving to every one of the innumerable dependents on his bounty precisely that which is on the whole best adapted to his particular case. He not only sends what is *good*, but invariably, what is *best*—taking into account, in the case of each individual, his present and prospective happiness, present and prospective usefulness, and his holiness.

But thousands will say, “After all, it is a well-known fact, that every where, and in all eyes, an abundance of this world’s goods has proved unfavorable to piety. This was well understood three thousand years ago, when Agur said, “Give me neither poverty nor riches!” A good prayer—though, as Bunyan says, “It has grown rusty for want of use!” Perhaps we are not to ask for wealth, for the same reason that we are not to ask for poverty, because it may lead us into temptation; but when either is *sent*, we ought not to consider it as a hinderance to the divine life, but welcome it as something which, by the grace of God, may prove a help to us.

But it may be objected, the Lord Jesus Christ said, “How hardly shall they that have riches enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” True, but when his disciples expressed their astonishment at this assertion, he modified the expression, and said, “How hard is it for them that *trust in riches*, to enter into the kingdom of God!” The fact that worldly prosperity is often injurious, brings us back to the old point, viz., the necessity of *entire consecration*. To one who is not really and fully living for God, prosperity will be dangerous, and so will adversity, and so will every thing else. There is no safety for any one but in being *wholly* the Lord’s. Here



there is safety. So long as the Christian continues to regard himself, his talents, learning, wealth and honors, as belonging wholly to the Lord — to be used only for him — so far from being retarded, his soul will be wafted along by the gales of prosperity. He has great facilities for doing good. Now, every dollar the Christian gives away to a good object, in the right spirit, does his own soul good. Every time he lends the influence which his position in society gives him, to aid another, he aids himself. Every hour he spends in thinking, and planning, and toiling for the benefit of others — doing it as unto the Lord — is as valuable in its results on himself as if he had spent it in direct efforts to promote his own spiritual welfare. The Christian who has the true idea of the matter, will give his time, talents, money and influence, where God calls for them, not merely from a sense of duty, nor from natural feeling, nor because it must be done, but because it is an important means of grace. Thus we see, that where wealth and other gifts are received in love, to be imparted again in love, they bless the soul *twice*. While we regret that examples of this kind are not more numerous, we have cause for gratitude that there are and always have been instances enough to sustain the theory, and prove the truth of the assertion of Paul, "*All things* work together for good to those who love God."

Child of God, are you rich? You will probably answer, "no;" for *rich* is a comparative term, and few feel that they are rich, while there are others who are richer. It is on this account that, while the danger of wealth is universally admitted, hardly any one feels it in his own case. But are you rich, in the sense of having more than you need? Then be persuaded to make full trial of *liberality as a means of grace*. "Freely ye have received, freely give; and God is able to make all grace abound towards you; that ye always having all sufficiency in all things, may abound to every good work." We are often told that wealth is committed to a Christian only that he may do good with it; but this does not unfold the ultimate design; it is rather that he may *get* good with it — that his own soul may be blessed in blessing others.

But woe to the Christian who fails to use all the advantages of his position for the good of others. His soul will grow narrower and narrower, every grace will wither, and his wealth will prove a hinderance indeed. Alas! instances of this kind meet us on every side; in fact, they are so very numerous, that the true idea in regard to the design of wealth is almost lost. Let those who are prospered in life, who have health, wealth, talents, friends, influence, honors, accept them from the Lord with gratitude, and regard them as so many cords of love, by



which he is drawing them to himself; but let them beware, lest by abusing his mercies, they compel him to make a whip of these small cords. Is it not better to be drawn than driven? Let us live so near to God, and be so devoted to his service, that he can trust us with good things; and let us be faithful stewards of all that is committed to us, having specially in view the reflex influence on our own souls.

But, it may be asked, "Is it not dangerous to be rich in intellectual gifts? Paul says, 'Knowledge puffeth up.'" Yes, but he does not say that is its design, or its necessary consequence. There is not one of all heaven's good gifts which the unsanctified heart has not perverted, and not one on which the truly regenerate heart will not write, "Holiness to the Lord." The time is coming when this is to be the motto on all our possessions—even on the bells of the horses—*why not now?* Probably in the millennial days, after the work of missions is completed, and universal piety has well-nigh banished poverty, there will be a vast deal of wealth in the church, and Christians will have nothing to do but enjoy it. Yet we expect that then, this great abundance, instead of injuring them, will promote a cheerful, high-toned piety—*why not now?*

I love to look back to the primitive church, and forward to the millennium—for what the church "has been, and shall yet be," she may be now. We have the same Bible to guide us, and we cannot suppose that any larger measures of the Spirit was received by the early Christians, or will be by the later ones, than is freely offered to us.

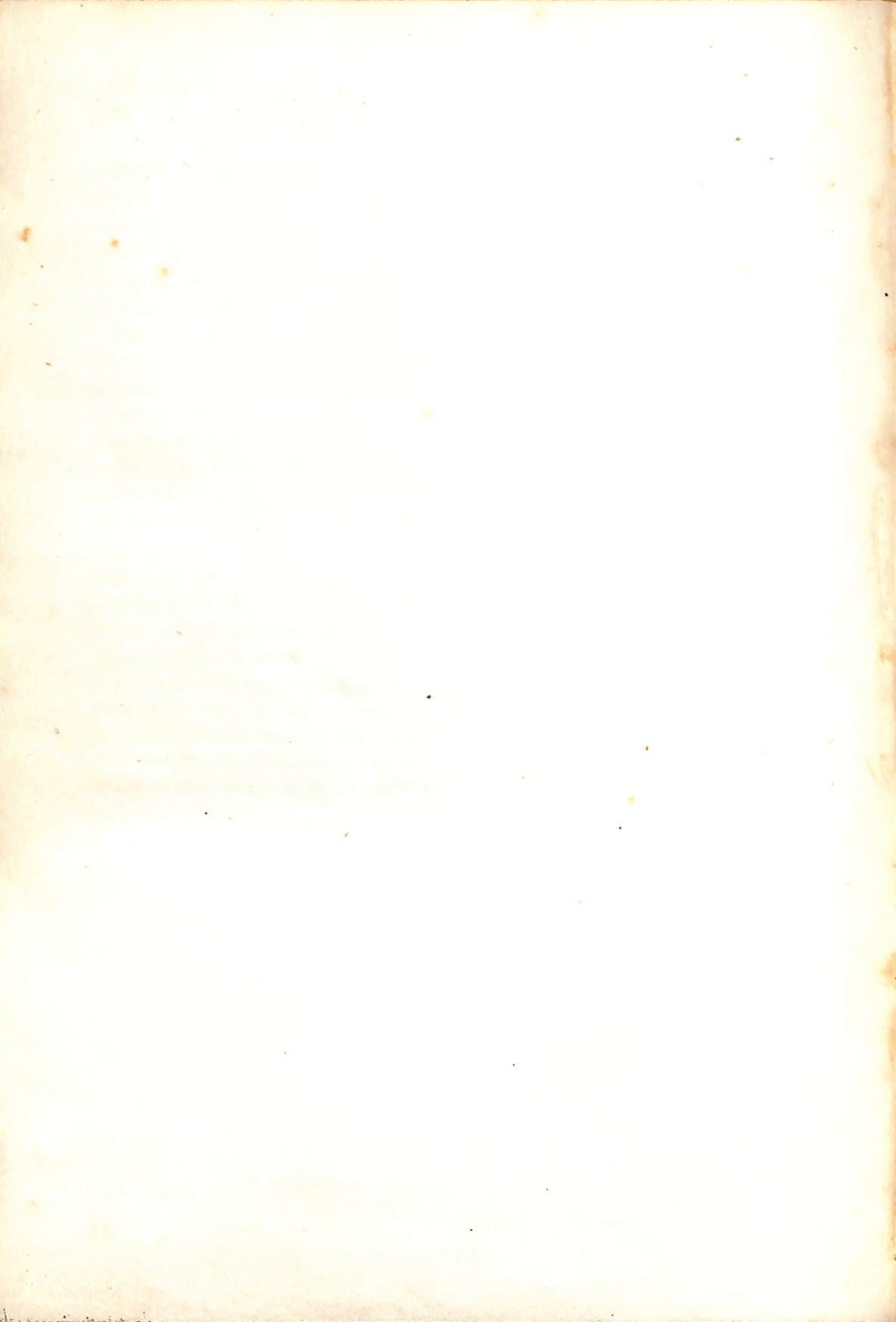
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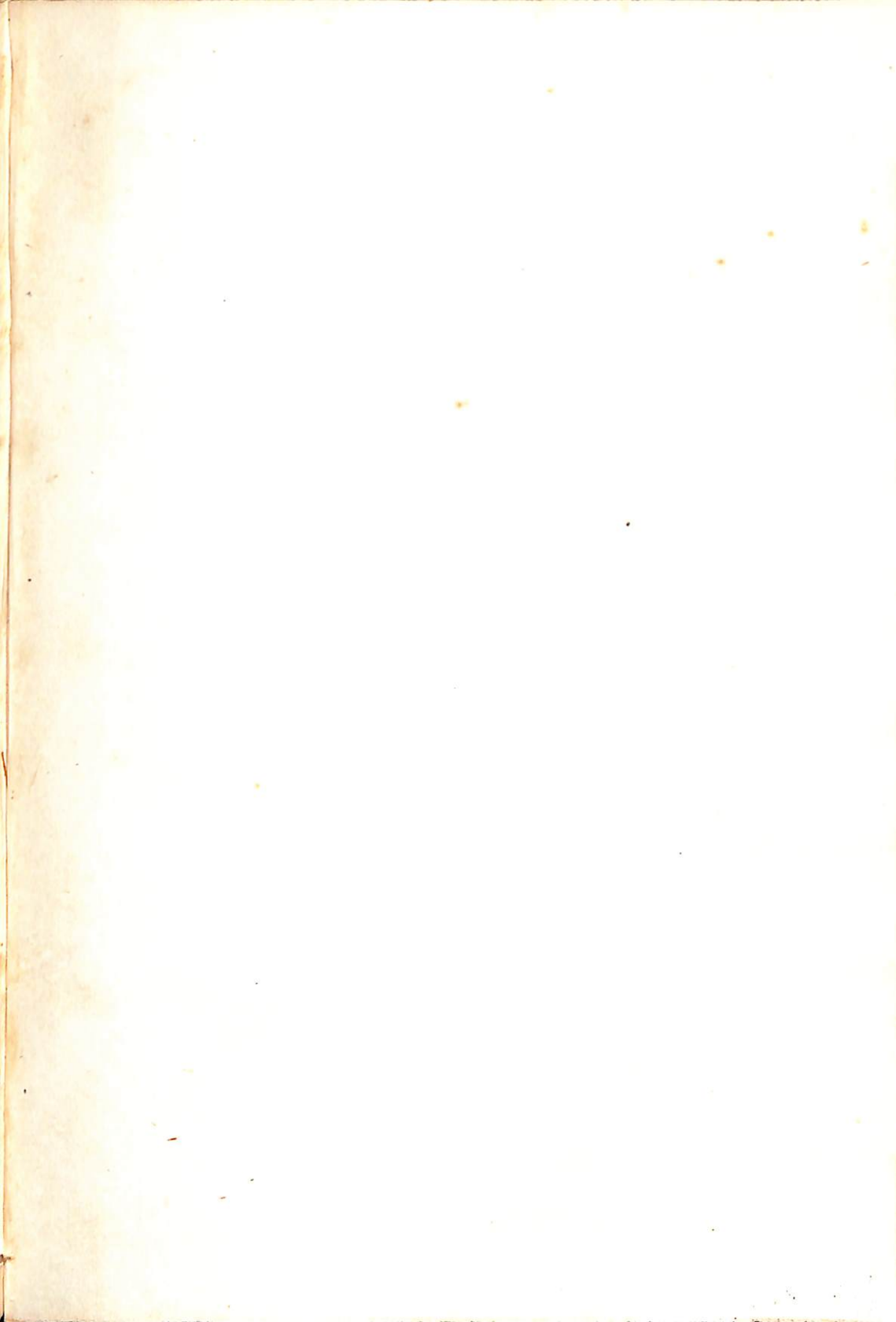
## FAITH IN DARKNESS.

BELIEVING in darkness, on God's bare word, where nothing like fulfilment of the promise is to be seen, is certainly a great and glorious thing, by which God is honored; and O, that such a faith were more frequently found among us! Alas! even where true faith really exists, it is but too generally in a state of conflict, and seldom triumphant and perfected. Let the Christian cling to the divine promises, and the deepest cloud will become radiant; for faith is the evidence of things hoped for, and points to those eternal realities which are the Christian's reward.













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